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CONTENTS.

NOTES OF THE WEEK...	753
LEADER:—	
A Disastrous Compromise...	760
ARTICLES:—	
“Canton of Vaud”...	754
The American President and Unitarianism...	755
What We Believe...	758
Social Ideals and Economic Doctrines of Socialism...	761
PROVINCIAL LETTER:—	
Yorkshire...	764
MEETINGS:—	
Manchester Women's League...	763
CORRESPONDENCE:—	
John Pounds' House...	755
The Latest Education Bill...	756
LITERATURE:—	
National Idealism Again...	756
Cambridge Modern History...	757
The Book of Esther...	757
Short Notices...	758
THE CHILDREN'S COLUMN...	759
NEWS FROM THE CHURCHES...	765
OUR CALENDAR...	766

NOTES OF THE WEEK.

NEXT week's INQUIRER will be a special Milton Tercentenary number. John Milton was born on Dec. 9, 1608.

THE Rev. R. J. Campbell, M.A., of the City Temple, is to preach at Rosslyn-hill Chapel, Hampstead, next Thursday evening, Dec. 3. The service is at eight o'clock.

PARTICULARS as to the opening of the Kilburn Unitarian Church, on Saturday next, December 5, when Dr. Carpenter is to preach, and Mr. John Harrison, President of the British and Foreign Unitarian Association, is to take the chair at the evening meeting, will be found advertised in another column. Also particulars of the Milton Tercentenary meeting at Essex Hall, on Wednesday evening, Dec. 9.

STOKE NEWINGTON GREEN CHURCH.—This little “Meeting House” came into being in the year 1708, and will commemorate its 200th birthday anniversary on December 13 and 14 next. Services and meetings will be held on both days, and to these meetings the church committee offer a cordial invitation to all friends interested, personally or through old family associations, to join them in celebrating the event. The Rev. J. Estlin Carpenter, Principal of Manchester College, has kindly consented to conduct the morning service on December 13, and in the evening Dr. F. W. G. Foat, the minister of the church, will officiate. On the Monday evening a public meeting will be held in the church, Mr. F. W. Turner in the chair. Mr. John Harrison,

President of the British and Foreign Unitarian Association; Mr. Percy Preston, President of the London District Unitarian Society; and other friends, including ministers of neighbouring churches, have promised to be present. A short historical survey of the church and its two hundred years of life and activity in the cause of liberal religion is being prepared by Miss Marian Pritchard, and will be issued shortly.

THE Rev. Herman Haugerud, minister of the Unitarian Church in Christiania, writes to say that the Women's Alliance connected with his church is preparing for a bazaar on December 9 and 10 in support of the work. The Christiania congregation receives the cordial encouragement and support of the British and Foreign Unitarian Association in their brave efforts for the cause of liberal religion in Norway, and any further help that friends in this country can send will be gratefully appreciated. Gifts may be sent to Mr. Haugerud at Ullevoldsveien 93, Christiania, Norway.

THE *Nation* deplores the appointment of Dr. Lang as Archbishop of York and the passing over of a man of so open a mind as the Bishop of Hereford “as a grave discouragement to the rising spirit of Liberalism in the Church of England,” and a correspondent (in last Saturday's issue), writing on “The Discouragement of the Liberal Clergy,” further elaborates this serious regret. After touching on other points, this writer adds:—

“And, lastly, there is the effect upon thoughtful young men. It is notorious that at the Universities it has become quite exceptional for the young men of highest attainment to take holy orders. It is slightly better now than it was twenty years ago, we are glad to think; but the refusal is very marked. The minute number of Fellows of the Colleges most distinguished for mental ability—say Balliol or New, at Oxford, Trinity or St. John's, at Cambridge—who have taken holy orders within the last thirty years is a depressing fact for Churchmen to take note of. What these young men feel is, first, that the theology of the Universities is barely in line with the theological ideas of the open world, especially when Germany and Scotland are taken into view; and, second, that between the theology of the Universities and that of the Bishops, Archdeacons, and Rural Deans of the Church there is a still wider gap. They go from college to their homes in their vacations, and find the parish clergy immersed in excellent activities, but remote from even the University stage of theological opinion, and so any

rising thoughts of the possibility of making the Church's Ministry their field of activity die down. Canon Henson courageously drew attention to this in the University pulpit at Cambridge a few Sundays ago. No one who knows the Universities can question it. And if this is so in the older Universities, where tradition is strong and deep-reaching, where is the chance for the Church winning the young men in the new Universities, where the beginning has yet to be made? And of these new Universities no less than five lie in that very North of England which has been treated in the depressing manner we are now deploring.”

RECENTLY the *British Congregationalist* had an editorial on “Denominational Feeling.” In a very suggestive letter the Rev. J. W. Paull took the editor to task. Amongst other things he said:—“You begin by saying that the Congregational denomination is probably the one that has least of denominational feeling. That is, to no small extent, the reason why some of us belong to it. Congregationalism leaves its members most entirely free to realise their friendly relations with every other form of Christian churchmanship. Because it has least of denominational feeling, it is the least exclusive of churches: and a church that excludes from its communion those whose polity is different from its own must have some difficulty in establishing its right to be regarded as a true exponent of Christ's spirit and will. Is it well or wise to try to whip up ‘denominational feeling’? Do we really admire it in other communions? The strength of denominational feeling in any neighbouring Methodist or Episcopalian community is the measure of the difficulty there is in working with them.” In these animadversions Mr. Paull certainly provides food for reflection for all denominations. Denominational feeling is admirable enough so long as it expresses itself in *esprit de corps*; but there is always the danger of its degenerating into an unchristian form of self-assertion and exclusiveness.

THE New York correspondent of *The Times* sent to that journal the following message, which appeared on November 20. As December 8 is Dr. Collyer's birthday, the Club would seem to have been early with its celebration:—

“The friends and admirers of Dr. Robert Collyer in England will be glad to hear that his eighty-fifth birthday was celebrated by a dinner at the Unitarian Club last night. Dr. Collyer was born at Keighley, in Yorkshire, and began life as a blacksmith. There were present at the

dinner 200 men and women from various States, including clergymen of different denominations. Dr. Collyer looks as hale and hearty as he did twenty years ago, when he was one of the most vigorous and eloquent preachers in America. Mr. Carnegie was present, and said: 'I was born nearer Collyer than anyone here. I sailed from Glasgow in 1848; he came in 1850. That was the only occasion, I think, in which I got ahead of him. He became a teacher of men; I went into business, determined to make \$600 (£120) a year. We both followed prophets, but I, with my well-known preference for simplified spelling, spelt them profits.' Dr. Collyer, who responded gracefully and with much feeling, said he had received orders half a century ago, and had preached all these years from Maine to California. 'I am now living by the day and the week. I am happy. I live in the sunshine, and will go on doing all I can for the Church.' "

THE Michigan State Conference held its annual meeting October 19-21 at the Church of All Souls, Grand Rapids, in connection with the Michigan Universalist Convention. The occasion marked the fiftieth anniversary of the Universalist and the twenty-fifth of the Unitarian Church in Grand Rapids, now united in one body. The Rev. H. B. Bard, a Universalist, is the minister. Of the Conference Mr. C. S. Udell, of Grand Rapids, was re-appointed President, and the Rev. H. W. Foote, of Ann Arbor, Vice-President.

A THIRD issue, in good time for Christmas, of the Rev. F. B. Mott's booklet, "The Way of Peace for a Twentieth Century Disciple," shows that it has met with a cordial reception from many readers. The seven "Decades," it will be remembered, appeared originally in these columns. The separate issue is admirably printed in bold type, and it has a dainty cover.

THE surest test by which to distinguish between true penitence and spasmodic emotion is to set a man about the common duties of life. If, amid the distractions of these things, he loses his contrition, it is evident that he never was earnestly contrite, that his was mere excited sensibility and not inward feeling.—*A. Macken-*

YOUR complete emancipation can only be founded and secured upon the triumph of a principle—the principle of the unity of the human family. At the present day one half of the human family—that half from which we seek both inspiration and consolation, that half to which the first education of childhood is entrusted—is, by a singular contradiction, declared civilly, politically, and socially unequal, and excluded from the great unity. To you, who are seeking your own enfranchisement and emancipation in the name of religious truth, to you it belongs to protest on every occasion and by every means against this negation of unity.—*Mazzini.*

TO CORRESPONDENTS.—Communications have been received from the following:—A. H. B. (Waterbron), E. C., J. M. C., E. F., R. P. F., W. C. H., R. J. J., A. T., E. L. H. T.

"CANTON OF VAUD."

"Above all let us remember to give thanks for this our beautiful country."

THESE words fell on our ears during a sermon preached in the village church of La Chiésaz, on a bright Sunday in October. The church is old and rather large; too large, in fact, to be filled by the little knot of villagers who gather to worship there at half-past nine every Sunday morning. Inside it is bare of all decoration or comfort; but, as if to try and atone for this lack of beauty, a magnificent creeper has done its best for the outside; and, now at the height of its perfection, in richest scarlet and crimson tints, it has crept and wound itself about the massive stone tower until it has almost reached the top.

On a fine day the sunshine pours in through the deep-set windows in long slanting lines of gold, doing all in its power to light up into warmth and comeliness the cold stone floor and wooden benches and pulpit.

"Seek the Lord, and your hearts shall live," were the words chosen by the Swiss pastor for the theme of his address. In short and simple phrases he spoke to his people of the meaning of life, the life of the spirit, and then urged them to lift their hearts continually to the Father of all whilst engaged in their daily work, tending their cattle on the mountain side, or working in the vineyards.

"Seek the Lord," he repeated, "and every time you seek Him for a moment in prayer a new joy will come to your hearts, and you will feel what it means to live. Seek Him in all the troubles that come to you, and I know you have many, poverty, cold, and privations in winter; seek Him in summer time when your burdens are lifted, and when your trees are loaded and bowed down with fruit; seek Him in times of illness, and seek Him when you are strong and vigorous, and especially to-day let us seek Him in gratitude for this summer's glorious sunshine, which has ripened the grapes and made the sweet grass grow for the cattle; and let us remember to give Him thanks for our beautiful country, this fair Canton of Vaud spread out around us, with its wide Lake and majestic mountains, one of the fairest spots in all our well-beloved land."

A few more words and the sermon was ended, and then, according to the custom of the church, the congregation stood up, with reverently bent heads, whilst the pastor repeated the Lord's Prayer and gave the benediction.

We came out into the sunny churchyard, waited for a short time in the shade of the lime trees to hear the singing of the children, who were gathered together for catechising; and then walked through vineyard and orchard, up the mountain side towards the forest.

A Sabbath peace seemed to be on all the world. The sky was cloudless and intensely blue; a hawk circled above our heads, poising and balancing, and circling again till out of sight; the forest trees were one resplendent mass of colour, yellow and brown, gold and crimson, and between this gorgeous festival of autumn tints and ourselves, floated and shimmered the most exquisite light silvery haze like a bridal veil enhancing rather

than hiding the beauty beneath it. No wonder the pastor bade his people give thanks for their lovely "Pays de Vaud," and may we not take home the thought to ourselves, and forget not to lift our hearts in gratitude for the beauty that surrounds us, if we have eyes to see it, in whatever country may be our dwelling-place.

KATHARINE F. LAWFORD.

St. Legier, near Lake of Geneva.

In a little book dealing with mission work in India, the following explanation of the origin of the Sabbath by a little Hindu girl is quoted:—

"And it was Friday and God finished making everything and He was tired. So he made Saturday into a resting day and it was Sunday. But a long time afterwards it was changed. For Jesus was very tired. He had been hurt so dreadfully that was why He was so tired and it was Friday. And he rested in a cave on Saturday which was Sunday. And then on the next day he got up. And he changed that day into Sunday. And I think it was because he wanted another day for resting, because He was so very, very tired. So that day is our Sunday now."

The statement that God rested had evidently struck well home; it became the keystone of the theological building. One would like, if it were possible, to know which parts strike home, when the grown people of the same race are instructed in the doctrine of the Fall of Man, the Incarnation of the Son of God, the Redemption on the Cross, and the terrors that await the unbelieving.

The new and unexpected emphasis that a foreigner gives to our words and our arguments sometimes compels us to analyse and revise our own thoughts. A revised version not only of the creation story, but of the redemption story may be expected when our missionaries hear more clearly the echoes that their own teaching awakens.

W. KAYE DUNN in the *United Methodist* says, "A Men's Own should feed the church; the 3.15 service should lead on to the 6.30. To take a hall for 3.15 is to break the connection with the church at 6.30. You may get a greater crowd in a hall or bath, but in the end you will do less church-building. Doubtless it is harder work to get 100 into a church than 500 into a town hall, but it will be easier to get 20 of that 100 back to worship in the same building the same evening than 20 of that 500 to follow you across several streets into another and strange building. The chapel Men's Own is smaller, but it does better work. . . . Get the men used to the inside of your house of God."

SUNDAY SCHOOLS in our fellowship a hundred years old. To the schools noted last week add: Chowbent, Halifax, Ilminster, Leicester (Great Meeting), Lye, Rivington, Rotherham. That makes nineteen. There are 156 places of worship in England, noted in the *Essex Hall Year-Book* as over a hundred years old.

THE AMERICAN PRESIDENT AND UNITARIANISM.

FROM "THE CHRISTIAN REGISTER," OF
NOVEMBER 12, BOSTON, MASS.

WITH characteristic frankness, and also with great wisdom, President Roosevelt has expressed his opinion concerning the attempt to discredit and defeat Hon. William H. Taft, the President-elect, because he is a Unitarian. In answer to an inquirer, he re-states the principles upon which our government was founded. We give the letter in full as we find it in the daily press:—

My dear Sir,—I have received your letter, running in part as follows:—

"While it is claimed almost universally that religion should not enter into politics, yet there is no denying that it does, and the mass of the voters who are not Catholics will not support a man for any office, especially for President of the United States, who is a Roman Catholic. Since Taft has been nominated for President by the Republican party, it is being circulated, and is constantly urged as a reason for not voting for Taft, that he is an infidel [Unitarian] and wife and brother Roman Catholics.

... If his feelings are in sympathy with the Roman Catholic Church, on account of his wife and brother being Catholics, that would be objectionable to sufficient number of voters to defeat him. On the other hand, if he is an infidel, that would be sure to mean defeat. . . . I am writing this letter for the sole purpose of giving Mr. Taft an opportunity to let the world know what his religious belief is."

I received many such letters as yours during the campaign, expressing dissatisfaction with Mr. Taft on religious grounds, some of them on the ground that he was a Unitarian, and others on the ground that he was suspected to be in sympathy with Catholics. I did not answer any of these letters during the campaign, because I regarded it as an outrage even to agitate such a question as a man's religious convictions with the purpose of influencing a political election.

But now that the campaign is over, when there is opportunity for men calmly to consider whither such propositions as those you make in your letter would lead, I wish to invite them to consider them, and I have selected your letter to answer because you advance both the objections commonly urged against Mr. Taft—namely, that he is a Unitarian and also that he is suspected of sympathy with the Catholics.

You ask that Mr. Taft shall let the world know what his religious belief is. This is purely his own private concern, and it is a matter between him and his Maker—a matter for his own conscience—and to require it to be made public under penalty of political discrimination is to negative the first principles of our government, which guarantee complete religious liberty and the right to each man to act in religious affairs as his own conscience dictates. Mr. Taft never asked my advice in the matter; but, if he had asked it, I should have emphatically advised him against thus stating publicly his religious belief.

The demand for a statement of a candidate's religious belief can have no meaning except that there may be discrimination for or against him because of that belief. Discrimination against the

holder of one faith means retaliatory discrimination against men of other faiths. The inevitable result of entering upon such a practice would be an abandonment of our real freedom of conscience and a reversion to the dreadful conditions of religious dissension which, in so many lands, have proved fatal to true liberty, to true religion, and to all advance in civilisation.

To discriminate against a thoroughly upright citizen because he belongs to some particular church, or because, like Abraham Lincoln, he has not avowed his allegiance to any church, is an outrage against that liberty of conscience which is one of the foundations of American life. You are entitled to know whether a man seeking your suffrage is a man of clean and upright life, honourable in all his dealings with his fellows, and fit by qualification and purpose to do well in the great office for which he is a candidate; but you are not entitled to know matters which lie purely between himself and his Maker.

It is proper or legitimate to oppose a man for being a Unitarian, as was John Quincy Adams, for instance, as is the Rev. Edward Everett Hale, at the present moment chaplain of the Senate, and an American of whose life all good Americans are proud, then it would be equally proper to support or oppose a man because of his view on justification by faith, or the method of administering the sacrament, or the gospel of salvation by works. If you once enter on such a career, there is absolutely no limit at which you can legitimately stop.

So much for your objections to Mr. Taft because he is a Unitarian. Now, for your objections to him because you think his wife and brother to be Roman Catholics. As it happened, they are not; but, if they were, or if he were a Roman Catholic himself, it ought not to affect in the slightest degree any man's supporting him for the position of President.

You say that the mass of the voters that are not Catholics will not support a man for any office, especially for President of the United States, who is a Roman Catholic. I believe that when you say this you foully slander your fellow-countrymen. I do not for one moment believe that the mass of our fellow-citizens, or that any considerable number of our fellow-citizens, can be influenced by such narrow bigotry as to refuse to vote for any thoroughly upright and fit man because he happens to have a particular religious creed. Such a consideration should never be treated as a reason for either supporting or opposing a candidate for a political office.

Are you aware that there are several States in this Union where the majority of the people are now Catholics? I should reprobate in the severest terms the Catholics in those States (or in any other States) who refused to vote for the most fit man because he happened to be a Protestant, and my condemnation would be exactly as severe for Protestants who, under reversed circumstances, refused to vote for a Catholic.

In public life I am happy to say that I have known many men who were elected and constantly re-elected to office in

districts where the great majority of their constituents were of a different religious belief.

I know Catholics who have for many years represented constituencies mainly Protestant, and Protestants who have for many years represented constituencies mainly Catholic; and among the Congressmen whom I knew particularly well was one man of Jewish faith who represented a district in which there were hardly any Jews at all. All of these men, by their very existence in political life, refute the slander you have uttered against your fellow-Americans.

I believe that this republic will endure for many centuries. If so, there will, doubtless, be among its presidents Protestants and Catholics and, very probably at some time, Jews.

I have consistently tried, while President, to act in relation to my fellow-Americans of Catholic faith as I hope that any future President who happens to be a Catholic will act toward his fellow-Americans of Protestant faith. Had I followed any other course, I should have felt that I was unfit to represent the American people.

In my Cabinet, at the present moment, there sit, side by side, Catholic and Protestant, Christian and Jew, each man chosen because in my belief he is peculiarly fit to exercise on behalf of all our people the duties of the office to which I have appointed him. In no case does the man's religious belief in any way influence his discharge of his duties, save as it makes him more eager to act justly and uprightly in his relations to all men.

The same principles that have obtained in appointing the members of my Cabinet, the highest officials under me, the officials to whom is entrusted the work of carrying out all the important policies of my administration, are the principles upon which all good Americans should act in choosing, whether by election or appointment, the men to fill any office from the highest to the lowest in the land.

THEODORE ROOSEVELT.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

JOHN POUNDS' HOUSE.

TRAINING HOME FOR POOR GIRLS FOR DOMESTIC SERVICE, ST. SIMON'S-ROAD, SOUTHSEA.

SIR,—May I again venture to ask your help in making known the pressing needs of the Home?

In the conflict of opinion as to the merits or demerits of any charitable enterprise, I can confidently make an appeal on behalf of this institution, because it is one in which the necessity for self-help is strongly inculcated, and its service to the town of Portsmouth in affording to many a poor girl the chance of self-improvement and usefulness is freely acknowledged.

But it is an Unitarian work, and for that reason, and no other, the clergy and ministers of all denominations stand aloof, and decline to help or support it. There are some who would not enter its doors.

In spite of this non-recognition the work continues to grow even against our own wishes and judgment. It is healthy, vigorous, and needed, so that it cannot help but increase. We have fifteen beds always occupied, and girls begging to be admitted. We are at the beginning of a winter that will strain all the resources we can command, for we are deeply in debt—to the extent of at least £80—and we are sadly in want of blankets and other necessities.

For the past twelve years I have given the greater part of my time, and used every means to build up this work, and place the Home on a firm footing, but the anxiety and work are now so great that I feel the time has arrived when our Unitarian friends and subscribers must decide whether the Home is to be kept in our own hands, by means of more and larger subscriptions, or whether our committee must be thrown open to the workers in other churches and help asked from them. It is a work of which we are justly proud, and conducted as the home has been on the broad-minded methods of our beautiful and rational faith, free of creed and dogma, it has done as valuable a work as many far larger and better supported institutions, for we gain the hearts and confidence of our girls.

Let me ask those friends who can to help us to discharge this debt of £80, the weight of which must of necessity take away much of the personal happiness, and hopefulness in our work.

MARY ROGERS.

THE LATEST EDUCATION BILL.

SIR,—May I crave space for a few personal words on the latest Education Bill? The issues involved are more closely concerned with civil and religious liberty than with party politics, or I should not have troubled you. I have read the expositions of the Bill, and examined its clauses. It is clumsily drafted in places, and not always easy to understand, but I confess it seems to me to be the most unsatisfactory of the whole series of unlucky attempts made by the present Government to deal with the Education question.

I did not myself expect to be satisfied by a compromise arrived at by the give-and-take of the representatives of the Anglican Church and orthodox Nonconformity, but I did look for some truer regard for the rights and wishes of ordinary citizens, as distinguished from sectarians. The parents, children, and teachers (as is usual in these controversies) evidently received scant consideration. To turn the old Board Schools into the unhappy hunting and recruiting ground of ecclesiastics and theologians, to break up the unity of the school, and separate the children into rival sects, is a calamity to be deeply deplored.

Had a Conservative Government made the proposals contained in the present Bill, I think I can see Dr. Clifford, Dr. Horton, and many another stalwart putting on his war-paint, and shouting himself hoarse in denunciation. I cannot myself perceive that the proposals are any wiser or better because they are put forward by a Liberal Government.

What, in short, are the serious defects of this latest Education Bill? They are as follows:—

(1) Religious instruction in public schools is for the first time made compulsory.

(2) Religious denominations are given a statutory right of entry into public schools during school hours.

(3) Teachers, though nominally free from tests, are to be subjected to entreaty by interested sectarians, and afterwards to orders by Educational authorities.

(4) Public money is to be lavishly expended in the case of certain schools, and its distribution left to denominational organisations, without proper educational safeguards or public control.

There might have been some justification for a compromise in the case of Church schools reluctantly handed over to the public authority, though the talk of the "immense sacrifice" made by denominational managers must raise a smile among those who have had practical experience in the closing or transfer of these schools. I am not surprised that a goodly number of bishops, clergy, and ministers are rubbing their hands in glee over this latest sectarian victory. The Nonconformists are mainly responsible for the hopeless muddle into which the Education question is once more plunged. They have all along (with a few noble exceptions) been afraid of their own principles, and they will doubtless reap their reward. But to suppose that the present Bill, should it become an Act of Parliament, will bring peace or settle the Education controversy in England even for a dozen years, is, in my opinion, an idle dream—unless, indeed, cynical Parliamentarians are right in thinking that its mischievous and retrogressive clauses will speedily become a dead letter!

W. COPELAND BOWIE.

16, Glenmore-road, Hampstead, N.W.

November 26.

NATIONAL IDEALISM AGAIN.*

THIS goodly volume of 467 pages is a companion volume to Dr. Coit's "National Idealism and a State Church," of which I recently gave a brief notice. The dominating idea of both books is that of the development of religious forces in England to form a single comprehensive National Church, from which all belief in anything super-human will have passed away, giving place to a particular type of ethical idealism. The object of the present volume is to show how the Book of Common Prayer may so be re-interpreted and revised as to serve as the manual of such a cult in such a Church.

To one not sharing in a particular principle a lengthy application of that principle to a concrete instance is apt to grow tedious. The very length and elaboration of Dr. Coit's new publication are against it, and will deter many from pursuing its argument to the end. And this is a pity, because amidst much that is hardly "worth the candle," there is much that is highly suggestive and deeply impressive.

The first two chapters deal with the Ten Commandments, and at the beginning Dr.

* "National Idealism and the Book of Common Prayer." By Stanton Coit, Ph.D. (Williams & Norgate. 10s. 6d. net.)

Coit presents his fundamental thesis that the term "God" stands for a fact of ethical experience and for nothing more. "Righteousness itself is the only true and living God—the only true and living God is nothing more and nothing less than righteousness." This contention comes in again and again throughout the book, and, as I have previously mentioned, brings up many questions which Dr. Coit nowhere adequately discusses, much less answers. The Commandments are taken *seriatim*, and, apart from the fundamental thesis, the attempt to bring them "up to date" has a good deal of practical value. The treatment of the Lord's Prayer in the next two chapters has necessarily less worth in the eyes of one who feels that Dr. Coit is largely out of touch with the profoundest element in its spirit. To interpret "Father" when applied to God as signifying "the good-will which inheres in the community as a whole and is organised in the State," is merely to confess an inability to enter into an experience that a given term historically covers, and to appeal to another. So in investigating the meaning of "forgive us our trespasses," Dr. Coit concludes "that the good-will among men throughout the nation is supplicated to forgive the transgressions of the penitent, whose penitence, of course, can then consist in nothing more than the desire to become identified in purpose and service with the universal will of humanity." That this is a part of the meaning of that aspiration after forgiveness that follows wrong-doing may be fully admitted. But it is not the whole, for God is more than idealised human good-will, and sin is more than transgression of that. In the discussion of the creeds and articles that follows it is interesting to note that Dr. Coit is out of sympathy with the modern "free" church position. He criticises Sir John Seeley's attitude and the contention of the Roman Catholic Modernists. "The Church cannot afford to surrender dogma. She may need to re-interpret it and revise it or reject it, but always for another formula; but to do without any dogma is for her to commit intellectual suicide." And so this dream of a National Church turns out to be a dream of a formulated, dogmatic uniformity, after all.

Well, many have indulged in such dreams, but in view of human history it is time that reasonable men gave up the pastime. But this explains Dr. Coit's high valuation of the old Church Creeds, and his eagerness to bring them into line with his fundamental thesis. And especially he insists on the Athanasian Creed, the finest of them all, with the doctrine of the Trinity and the damnatory clauses to boot. The Trinity—what can it mean to the ethical idealist? The world has waited through the centuries for its true interpretation; and the ethical idealist at last has the key. Principle, Person, Party—these, we know at last, compose the mysterious nature of Triune Deity! This, though they did not know it themselves, was what was in the consciousness and experience of the early Christians!

The latter chapters of the book are of all most worth reading, and one could wish that they had been placed at the beginning. Dr. Coit, after a powerful plea for an

extended lectionary, discusses the services of Baptism, Communion, Marriage, and Burial. There is a plea for complete immersion in the baptismal ceremony, and a highly original and interesting scheme for transforming the Communion ceremony into a real supper, since from such it took its rise. "This problem can scarcely be counted one of immediate urgency in ecclesiastical politics . . . but I have been unable to refrain from picturing to myself the churches themselves, now so gloomily empty for the major portion of the week, filled at least one evening in every seven by communicants taking their evening meal together. . . . The beautiful appropriateness of the church buildings as banqueting-halls would also be in favour of such a use of them."

In no connection does Dr. Coit plead for a more drastic reform than in the Prayer Book Marriage Service. The Service is based on a Pauline view of the relation of husband and wife, a view which the world has happily grown beyond and above, and thousands will heartily agree with Dr. Coit that the new attitude ought to be reflected in the nation's ritual. "Wives submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the saviour of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in everything." This idea Dr. Coit easily riddles. But Paul, though some of his ideas may be "cast as rubbish to the void" to-day, merits a gentler method of criticism than that employed by Dr. Coit. To accuse him of "brutal insolence" in his teaching is surely to offend in criticising what gives offence. Let us hope that Dr. Coit is really meaning to accuse thus only those who would endorse this view of Paul's to-day.

Finally, a word on the fundamental thesis that God is simply the abstract moral Ideal. The crux is in bringing this view into relationship with the non-human element in the universe—physical nature—and the power or powers that reign there. To this question Dr. Coit gives two or three pages in treating of the Hebrew Nature Psalms. His answer is: "Although one may hesitate to assert that the universal power of nature is itself a personal spirit of infinite love and wisdom, one can never deny that love and wisdom are the supreme realities—nay, that we have no reason to believe that nature herself exists except in the perception of conscious beings." In spite of the last clause, which is only a half truth, Dr. Coit has manifestly transcended his conception of Reality as purely human, and testified of what is super-human himself. Man's love and wisdom are obviously not the "supreme realities" expressed in the universe and its ordering. And there is no logical recourse for him save to confess the existence of a higher Power than man's, which holds the worlds in its keeping, and in which we mortals "live and move and have our being." Along this line Ethical Idealism will probably ultimately escape from its cramped, one-sided humanism, into a larger thought of God, and a profounder impulse of worship.

J. WORSLEY AUSTIN.

CAMBRIDGE MODERN HISTORY.*

WE suppose that Voltaire must be held responsible for the title of this volume. In order to justify it and to make it something more than a plagiarism in historical nomenclature, the first four chapters are devoted exclusively to the affairs of France. But the editors themselves are careful to point out that the personality of the Grand Monarque had not the significance of that of his great revolutionary successor for the organic development of Europe, which makes it almost inevitable for the historian to speak of a Napoleonic era. "Louis XIV.," they remind us, "though endowed with some truly royal qualities, and, above all, with that of knowing how to choose the chief agents of his policy at home and abroad, was himself no great statesman and nothing of a general; his monarchy was not his creation, he was without real initiative, and no intellectual effort associated with his reign was due to his personal inspiration." Side by side with the growth of an absolute system of government and the movements of opposition which it generated, other forces of a more obscure and intricate character were at work, to which ample justice is done in these pages. There is, for instance, the appearance of Russia as a factor in European policy, a section of the history which is in the very competent hands of Professor Bury and Mr. R. Nisbet Bain; there is the foundation of the Prussian Monarchy and the reign of the Great Elector; and there is the rise of the Eastern Question into the dignity of a political obsession, a position which it has retained ever since. There are three chapters dealing specially with religious and ecclesiastical topics, to which it is fitting that reference should be made in these columns. Viscount St. Cyres writes on the Gallican Church, and it falls accordingly to his lot to deal with the history of Jansenism, the influence of Bossuet, and the leaders of the Quietist movement. Professor Gwatkin writes on the history of religious toleration in England during the seventeenth century, while the Rev. M. Kaufmann is responsible for a chapter on Latitudinarianism and Pietism, in which he ranges over a great variety of topics from Chillingworth's "Religion of Protestants" and Jeremy Taylor's "Liberty of Prophesying" to Spinoza and Jacob Boehme and Spener. For the benefit of English readers, who ought to know more of Irish history than is politically fashionable, we may recommend Mr. Dunlop's account of events in Ireland, with its tragic military episodes and punitive acts of repression, from 1660 to 1700.

As is usual in the Cambridge Modern History, a few chapters dealing with literature have been interjected without any attempt at complete or even adequate treatment. The chapter on the Literature of the English Restoration, in which Milton is the reigning luminary, is of special interest at the present time. There is also a chapter on the growth of European science written by Mr. W. W. Rouse Ball and the late Sir Michael Foster; but if science is to be included,

* "The Cambridge Modern History." Vol. V. The Age of Louis XIV. (Cambridge: At the University Press, 16s. net.)

why not also the history of scholarship and criticism and other departments of intellectual activity?

This volume has the same qualities and limitations which we have noticed in its predecessors. They are virtues or defects according to the point of view from which it is judged. It is a mine to dig in, not a book to enjoy. But the darkest mine may yield a wealth of splendid ore.

W. H. D.

THE BOOK OF ESTHER.*

MOST readers of the Bible would agree that, inspiration apart, the Bible would be better without the book of Esther. And those who ascribe the whole of the Bible to the agency of the Holy Ghost must find it hard to understand why He thought fit to include in it this disagreeable book. The story told in it is a mixture of sensuality and savage bigotry, morally revolting and historically worthless. It is a Jewish midrash of the worst type, enormously popular amongst Jews, but only through its appeal to the lowest elements in the Jewish character. For Christians it has no value at all, and its only interest is that of an ancient document, affording problems for the linguist and the student of folk-lore.

As one of the books of the Old Testament it is expounded in its turn in the International Critical Commentary, and in the volume under notice Dr. Paton has performed his task with a thoroughness far greater than is called for by any merits in the book itself. Dr. Paton is a scholar, with a scholar's self-respect and the pride that will not stoop to careless work. He gives, accordingly, a book which is far more valuable than the text on which it is based, though it will be studied chiefly by scholars, and does not appeal to the general reader. He has no difficulty in showing that the story told in the book of Esther is not history, but legend; and he inclines to the theory that its origin is Babylonian, though as yet no close counterpart has been discovered in Babylonian literature. Of course, the purpose of the book, as every reader knows, is to describe the origin of the Jewish feast of Purim. And it would seem to be the fact that that feast was not of Jewish origin at all, though it became perhaps the most popular of all Jewish feasts. Dr. Paton connects with its character as a season of merry-making the well-known fact that the name of God does not once occur in the book of Esther. It was meant, he says, "to be read at the annual merry-making of Purim, for which the Mishnah lays down the rule that people are to drink until they are unable to distinguish between 'Blessed be Mordecai' and 'Cursed be Haman.' On such occasions the name of God might be profaned, if it occurred in the reading, and therefore it was deemed best to omit it altogether. The book is not irreligious, it is non-religious. The author believes in God, but he has no such consciousness of His presence as appears in the Prophets and the Psalms. Alone of all the books in the O.T., he ascribes deliverance to men instead of to God. Fasting is the only religious rite he

* "The Book of Esther." International Critical Commentary. L. B. Paton, D.D. (T. & T. Clark, 10s. 6d.)

mentions." This explanation of the omission of the name of God is plausible; and yet, if it is correct, it hardly explains why in the later Jewish additions to the book of Esther the divine name occurs frequently, and several prayers are introduced. It would seem that the Jews themselves felt the want of a reference to God, and supplied it. No doubt these later additions were not part of the Canon, and the reading of them at Purim was not a sacred duty. But there is something revolting in the idea that the name of God was left out in order that there might be debauchery without risk of profanity. The real profanity is in banishing the name of God for such a purpose. Dr. Paton feels a proper contempt for the teaching of the book on its moral side—or, rather, from the moral point of view, for it has no moral side. And he quotes with approval Luther's verdict: "I am so hostile to this book that I wish it did not exist, for it Judaizes too much, and has too much heathen naughtiness." As heartily agreeing in that verdict, I may be excused from spending further time upon it. Readers of THE INQUIRER will not, unless for purposes of scholarly research, care to pursue the subject. The student will find in Dr. Paton's book all that he can want, admirably arranged and presented. May he be duly grateful.

R. T. HERFORD.

SHORT NOTICES.

Songs for Children, Music and Words by Mary Elizabeth Richmond, will be welcome in many homes, where the children like to sing and enjoy bright verses. They are charming home songs for small children, and add a pleasant feature to our associations with Miss Richmond, whom many will remember as the ardent representative of the Wellington Unitarian Church, New Zealand, at our Whitsuntide meetings last year, and subsequently at the Boston International. There are twelve songs, of which one is a lullaby, and in the rest there is humour blended with good sense, as well as music. One song is on "Good Boys and Bad," with contrasted verses. "We don't like a giggling, wriggling boy, who can't sit still," and "has not any will," and on the other hand, "We all like a brave little, grave little boy, who's full of sense," and "rarely gives offence; He laughs, but in reason, and never out of season, He's such a little, steady, little ready little boy; He's full of common sense." And then there is a "snappy little, scrappy little boy," a "very criss-cross crabby little boy," and in contrast "a plucky little, lucky little boy, who's stout and strong"; and "knows when he is wrong." The last song is one about "The Little Princess," who "never said 'won't,' and always said 'please,' She went to bed just when you told her," and the music is suited admirably to the words. (Philip Green, 5, Essex-street, Strand, W.C. 1s. net. By post, 1s. 1d.)

Two Songs for Medium Voice, "Sweet Maid Spring," and "Morning Music." Words by the Rev. W. G. Tarrant. Music by Ethel A. Bredall. These are delightful, and we welcome with great pleasure especially the setting of "Sweet Maid Spring" to music. Miss Bredall seems to us just to have caught the charming lilt of the verse which must long have been a favourite

with readers of Mr. Tarrant's "Bee Songs."

"The willow-wren is back again,
The tit sings in the tree,
The dormouse stretches in his den
And wonders what can be!
And out he creeps, and loud he cheeps,
So glad is everything,
When over Winter's shoulder peeps
The sweet Maid Spring."

"Morning Music" is more difficult, but also beautiful. (To be had at the Book Room, Essex Hall, or from the composer, 3, Birdhurst-road, Croydon. 1s. net; by post 1s. 2d.)

Fairy Tales from the Harz Mountains, by Alfred C. Fryer, author of "The Book of English Fairy Tales," "Travels in Dreamland," "Vic." Illustrated by Alice M. Odgers. This is a book out in good time for Christmas, which on account of the illustrations will have a special interest for many of our readers. Mr. Fryer is already well-known for his admirable gift as a story-teller, and in the romantic legends of the Harz Mountains he has an altogether congenial subject. Whoever looks at the pictures of the Fisherman and the Little Grey Man, and the Mannikin in the Moonlight, will certainly want to read the stories; and if he wants a good shudder let him look at "The Terrible Fate of the Proud Princess," facing p. 73. Miss Alice Odgers has certainly gained in power since she illustrated Dr. Brooke Herford's *Old Testament Stories*. "Else and the flowers" makes a really charming picture. (David Nutt. 3s. 6d. net.)

Angling and Art in Scotland, some Fishing Experiences Related and Illustrated by Ernest E. Briggs, R.I., is a book which makes a two-fold appeal—to the ardent fisherman who can share also in the enthusiasm and frank merriment of boyish holidays, and to the artist and lover of Nature. For us the book has also a special personal interest, for Mr. Briggs bears a name known and honoured in the fellowship of our churches, and especially in Yorkshire. Of the four brothers, whose adventures on fishing expeditions in Scotland in the old days are here narrated, the eldest, alas! is no longer with us. He had been Lord Mayor of Leeds, and two years ago we had sorrowfully to record his death. There was a fine example of Mr. Ernest Briggs's water-colours at the Franco-British Exhibition, and we have grown accustomed to meeting with him in the water-colour room at the Academy. In this book thirty-two of his pictures are admirably reproduced in colours, full of the charm of Scottish scenery, the mountain streams, the lochs, the moorlands, and the hills themselves, both in Galloway and in the Highlands. The pictures are ours, and we delight in them, whether we are fishermen or not, but Mr. Briggs declares that "the angler appreciates the beauties of scenery more than others, through his intimate knowledge of Nature." On that point we must remain heretical, but willingly confess that here is one angler, whose narrative is full of ardour, and also of pleasant humour in the recounting of boyish stories, who at the same time has the true insight of an artist, and the power to make us sharers of his keen enjoyment of the glorious country in which he pursues his other "gentle art." (Longmans, 12s. 6d. net.)

WHAT WE BELIEVE.*

BY EDWARD T. DEVINE.

FAITH is a therapeutic agent, much relied upon by wise physicians no less than by charlatans and quacks. Faith is the great energiser, through which we tap new levels of physical and mental resources. Faith is the universal socialising power, transforming savages into citizens, and resolving ancient inheritances of animal fear and personal hatred and selfish egotism into wholesome antagonism to that which injures society, and a desire for that higher individual good which is to be found only in the common welfare. Let us therefore build up our faith, in reason and mutual understanding, and let us not, through craven fear of being misjudged, neglect to formulate our creed either in religion or in hygiene, or yet in social work.

We believe in men. In spite of all individual failures and incomplete lives; in spite of war and crime; in spite of suffering and disease; in spite of accident and premature death; even in spite of poverty and dependence; we believe in the inherent nobility and the latent tendency towards the good in the human soul. The failure is accidental, partial, temporary. The desire for right living and rational conduct is universal, natural, and in the end dominant.

Love for mankind, such as socialism, for example, assumes, and extending even to our enemies, as Christianity enjoins, implies that in the last analysis mankind is lovable. A bad heredity, a bad education, a vicious environment, an ill-timed temptation, limiting or distorting habits, an imperfect bodily mechanism, or some other impediment, may in every instance for the time being thwart the full development of personality, but just as surely as physical nature on the whole tends towards health, so surely does the soul of man tend also towards health, towards development into a social, neighbour-loving, law-abiding, genuinely civilised being. This our faith is in men, not in an abstraction, but in the particular human beings who make our own nation and who people the earth in this generation, in those who toil in factories and on railways, in those who throng the offices and stores, in our children at home and in school, in women who live at home and in those who earn their livelihood abroad, even in those forlorn men and women who ask for charity and in those who put themselves outside the pale of social life by infringing upon the laws; the poor and the criminal, we believe in them quite as much as in the rich and prosperous. Very often their burdens are heavier and their shortcomings more easily to be excused.

We believe in natural law both in the physical and in the spiritual world and that the two worlds are one. Fire burns. Rum poisons. Vice degrades. Dishonesty reacts disastrously. Dirt and infection destroy vigour and life itself. Worry also kills. Overwork, excessive hours of labour, nervous strain, impure and poisoned air, congestion of population,

* The writer of this article is General Secretary of the Charity Organisation Society of the City of New York, and Editor of *Charities and the Commons*, from which this article is reprinted from the issue of Sept. 5.

a low standard of living, are not merely results of an inherited uneconomic and unsocial regime, though they are that primarily. They are also, secondarily, causes—and the main causes—of the grave social evils under which our towns groan and even our farms cry aloud for relief.

Men are at least in so far free that they may do the things which injure the body and deform the soul, and it is our duty to learn for ourselves, and to teach others as we have opportunity, how to exercise wise choice. To do this we must be able to gain their confidence, first by sincere, disinterested sympathy, and then by such careful study and patient consideration of the great common needs of men, and of the special needs of our own neighbours as shall enable us to teach truth and avoid error. We shall make no mistake if we dwell earnestly upon the value of temperance, justice and charity; of fresh air, simple nutritious food and rational exercise; of the cultivation of those personal habits which by common consent are called good and those qualities of co-operation and good fellowship which fit one to play his part in the community. For the reason that we believe in law we seek to bring all men to a better understanding of its operation in all spheres which vitally affect their welfare.

We believe in religion. Worship and spiritual communion are among the first of all means of individual growth and social integration. Because social work is for the most part unsectarian it is sometimes most erroneously thought to be irreligious. The fact is that the whole religious world is becoming insufferably weary of sectarianism, and it is safe to say that if the divisions in the churches had not been created in the past they would not now be deliberately established. The organisation of charity on an unsectarian basis has served to strengthen rather than undermine true religion. Hebrew, Catholic, Presbyterian, Methodist and Unitarian have worked together with religious fervour and an essentially common faith for the regeneration of families whose affairs have met shipwreck, for the establishment of charitable institutions, for the repeal of unjust statutes, for the creation of a fragmentary bit of the kingdom of heaven in some neglected corner of the earth. One day their faith will become articulate, their hands will join in a more perfect union and the deep underlying harmony of all religious life will become apparent.

We believe in service. For some months the writer has been under pledge to write on the subject of friendly visiting. That pledge is now we trust at least partially fulfilled. Even as we believe in religion, in law, and in the latent promise in the soul of all God's creatures, so we believe in the utility and the beauty of personal service in every well considered form. We believe in it so seriously and sincerely that we deem visitors worthy of selection and training. A capacity for friendship, together with an interest in the particular family, and a capacity for helping them, are the first qualifications.

A MAN'S power of conscience is the measure of his moral communion with the Infinite.—*Theodore Parker.*

THE CHILDREN'S COLUMN.

You may be surprised, perhaps, to hear that Christian had a wife and four boys. It seems strange that you have not heard of them, but this was because they would not go with him on his pilgrimage. Now, some years after "The Pilgrim's Progress" was published, Bunyan thought it seemed a pity that people should not hear what became of them. So he wrote a second part, which I liked best when I was a little girl.

He also calls this part of the story a dream. The wife was named Christiana, and the boys were Matthew, Samuel, Joseph, and little James. After Christian had left them, his wife became dissatisfied with her life, and began to feel that he had chosen something better; and at last she made up her mind to take the boys and follow him. Some of her neighbours tried to persuade her to stay, and told her of the hard journey and the troubles and dangers she was likely to meet. But Christiana only said: "The bitter must come before the sweet, and that also will make the sweet the sweeter." So, with a girl named Mercy, who decided to join them, they set out.

They went the same way as Christian, and, like him, found many troubles. Soon after they started, they saw some plum-trees hanging over a wall, and though their mother forbade them, the boys stole the fruit, which made one of them very ill; so he had to have the doctor.

At one time they stayed a night at Mr. Interpreter's house. This was a kind of museum, and Mr. Interpreter showed them many wonderful things. Among them were some living pictures. One was of a man with a muck-rake who was turning over filth on the floor, and searching among it to see what he could find. Just over him stood an angel offering him a golden crown; but the man never looked up, but still raked over the rubbish. Mr. Interpreter told them there were many people like this, who spend their lives in getting the things of this world and never look at the heavenly crown. After supper they had music and singing. You remember how fond Bunyan was of music? He makes all the nice people in his books fond of it too.

The next day a brave, strong soldier, named Greatheart, was sent with them to protect them on their journey. When they came to Hill Difficulty he helped them, taking little James by the hand, who said, as he thanked him: "My mother told me the way to Heaven is as a ladder, and the way to Hell is down a hill. But I had rather go up the ladder to Life, than down the hill to Death." They, too, rested a while at the House Beautiful, and went down the hill into the Valley of Humiliation. Here they saw a shepherd-boy minding his father's sheep, and singing as he watched them. This is his pretty little song:—

"He that is down needs fear no fall;

He that is low, no pride;

He that is humble ever shall

Have God to be his Guide.

I am content with what I have,

Little be it or much;

And, Lord, contentment still I crave,

Because thou savest such."

In the Valley of the Shadow of Death they had several frights. Once a grim, fierce lion came after them, but when Mr. Greatheart faced it with drawn sword it ran off. Next a giant met them, and Mr. Greatheart had a hard fight, but at last conquered and killed him. By-and-by they were joined by other pilgrims. One was Mr. Honesty, who was very good company. Then there was Mr. Feeble-Mind, a poor man whom Captain Greatheart delivered from the clutches of Giant Slaygcod, whose head he cut off; also lame Mr. Ready-to-halt, with his crutches, who trudged along with Feeble-mind.

They had to pass through Vanity Fair, but they found it a much better place than when Faithful was martyred there.

Joined by other pilgrims, they killed Giant Despair and destroyed his castle of Doubting, setting free Mr. Despondency and his daughter Much-afraid, whom they found in a dungeon almost starved to death. They were all so joyful about this that they had a dance in the road, Christiana and Mercy playing the lute and viol for them. Even lame Mr. Ready-to-halt danced with his crutch! This shows that Bunyan had learnt that it was not wrong, as he had once thought it was, to have merry times, or even to dance.

At last they came near the end of their journey, and waited in the beautiful country by the side of the river without a bridge, which lay between them and the Celestial City. One day a message came to Christiana to tell her that the King had sent for her to stand before Him. Her friends accompanied her to the water's edge, but they could not cross with her. All had to wait till the King sent for them. She said good-bye to them, and, without any fear, went through the river. Those who watched saw that on the other bank chariots and horses waited, and she was carried out of sight, up the hill to the city to see the King and join her husband.

One by one, the King's messenger called them, and they passed over and followed each other through the beautiful gates.

This is the end of John Bunyan's tale, though there is much more in it which I have not had room to tell you. But it all has a meaning; and though we do not think about many things now as Bunyan did, we can see much truth in his tale.

Do you remember that a week or two ago I asked you to try to make the town in which you live as good a place as you can? Does it seem as if this story was a little contradictory to that? But it is not really. God wants us to enjoy this beautiful world and to make it as nice as we can, but always to remember that there is another, and that we can't stay here for ever. Our bodies, and the things that belong to the body only, cannot go to the next life; but our spirits and our characters, goodness, truth, purity, and love will go on there for ever. Therefore, the things we should think of most are those that will *last*. Indeed, the best reason why we try to make our towns as good places as we can to live in is because we feel that this will not only make people's bodies better, but will make *them*—that is, their souls—more fit for the Celestial City.

E. J. DAVY.

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LONDON, NOVEMBER 28, 1908.

A DISASTROUS COMPROMISE.

THE responsibility of raising a dissentient voice when many able and earnest men are pleading for peace is serious. Only a deep sense of duty overcomes our reluctance to sound the note of discord. The occasions are so rare when Church dignitaries agree with Nonconformist leaders that we could fain stand aside in admiration of their present attitude in regard to the elementary schools. The new Education Bill introduced by the Government represents the fourth recent attempt to settle a vexed and an embittered controversy. Politicians and journalists who have no very deep interests in education naturally welcome any plan that looks like getting rid of these wrangling parsons. Naturally, also, they apply the epithet "extremist" to those who refuse to cry peace when, so far as they see, there is no peace. At the risk of being considered "extremist," and with real sorrow that we cannot join the chorus of approval, we would point to features in the Bill which appear to us not simply unacceptable, but in certain instances intolerable.

Let us first, however, remind ourselves of some things that politicians with short memories seem to have but too easily forgotten. When the epoch-marking Act of 1870 was under discussion, what was really aimed at was a completely national system of schools, publicly maintained, publicly controlled, and free from sectarian disabilities for teachers. What actually resulted was a dual system of Board Schools on the one hand, and privately-managed schools—styled "Voluntary"—on the other. The former took on fully the character intended; the latter remained, for the most part, strictly denominational. They had large grants from Government, but as a condition of remaining sectarian they were dependent to a considerable extent, though as years went on proportionally less, on privately-raised funds. The difficulty of raising these funds increased steadily, and at last became

alarming. It was an "intolerable strain," we came to be told, and demands were made by the boldest advocates of these schools that they also should be supported from the rates. This, however, they were told by the ARCHBISHOP OF CANTERBURY at that time, was not to be expected. By and by, the unexpected happened. Mr. BALFOUR'S Act, as is well known, put the "Voluntary" schools on the rates; hence Passive Resistance and *illæ lachrymæ*.

There was now a national system of a kind, but far from the kind contemplated a generation ago. The management of these sectarian schools was not allowed to be public, two-thirds of the managers being chosen by the trustees. Children of other denominations were forced by law to attend them in cases where no other school was available, and teachers were subject to doctrinal tests upon appointment, and to propagandist service when engaged. To remedy such evils the Liberal Government put forward Mr. BIRRELL'S Bill, but without success. A further measure was introduced this year, but seemed doomed to rejection by the Lords as its predecessor had been. Then it was that, influenced no doubt by the best motives, touched with a new and welcome feeling of common interest in measures of social reform, and especially in the Temperance question (perhaps also a little ashamed of the long and fruitless quarrels of many years), leaders on both sides responded to Mr. RUNCIMAN'S appeal for closer conference. The result is in the new Bill.

Undoubtedly the Church "surrenders" much, if that may be called surrender which is mere justice. They allow the buildings which have been in their hands thus far, often the legacy of ancient founders, nearly always the monument of public subscription far beyond the circle of the denomination, and in which the education given has been almost wholly paid for by public money supplemented by fees, to pass over into the hands of the local authority with full control. They also allow the head-teachers appointed in future to be freed from the duty of giving denominational teaching. Really, we must confess these do not strike us as gifts, but simply as rights which could no longer be withheld. The teaching of a private opinion should be privately paid for, whether it calls itself orthodoxy or not. A citizen paid by the State should not be called upon to do the work of a sect.

On the other hand, what is demanded, and by this Bill conceded to those who ask it? First, that where another school is available it is still open to bodies of sectarians to establish other schools and to claim by far the larger proportion of the cost from the State. They are to be free to "contract out" of the national system, and thus perpetuate the wasteful and disturbing dual system that has hampered educational progress so long.

True, they may not claim rate-aid! But does the money of the public take on another quality when it is paid to a tax-collector instead of a rate-collector? What purblind things we are taken for if we are expected to "resist" paying rates to "support the priest" (or "the parson" of any cloth), but will let our taxes bleed freely for him!

Then it is actually demanded and actually conceded that in the Council Schools, formerly Board Schools, it shall be open to sectarian propagandists of every type (providing that a certain number of parents can be secured by hook or crook to ask for it) to come two mornings a week, and gather the lambs to their several folds in little groups where they will learn by the worst of object-lessons the bitter truth of how Christendom is divided. No wonder the teachers, who really know something of the children and care for them, often, with a most earnest zeal and even affection, are up in arms against such a proposal. Just imagine it! Here come the Anglican and Roman priests, the Wesleyan, Baptist, and Congregationalist parsons, jostling each other's elbows on the school-steps, and sifting out their little catechumens into corners. There is the nun, here the ethicist, yonder (why not?) the secularist, all eager to implant their peculiar doctrines. A pretty spectacle to come to, after nearly forty years of freedom from such "right of entry"!

Alternatively, the assistant teachers may volunteer to impart this doctrinal teaching—a most insidious proposal. True, the head-master is saved, as the Bill stands, from the pressure inevitable when the teacher *may* serve the denominationalists among the managers; but, unless we are misinformed, there is grave danger lest even this safeguard should be removed as the Bill proceeds through Parliament. Here comes back again the evil of clerical domination over the teaching profession from which we have struggled so long to set our young people free. It was bad enough when confined to the "Voluntary" schools; are we to have it in all?

We trust our readers will notice that the "Cowper-Temple" teaching, which is supposed to be distinctive of no particular denomination, but which the Preston case shows may include the Apostles' Creed, and under which the most astounding dogmatic instruction has continually been given, is now to be compulsory in all schools. Hitherto the education authorities have been left free to provide it or not; now they must all set aside three-quarters of an hour daily to this queer compound of really helpful study of Scripture with the forced interpretations and defective exegesis almost universal. Earnest educationists will at least lament this undue proportion taken from the brief time available to equip our boys and girls for a full and intelligent life as citizens.

We wish we could hope that the Bill will be amended. Our fear is, rather, that in their haste to get done with the whole business, the so-called "practical men" will yield further concessions to the sects. The only encouragement we have received from such politicians is the cynical hint that the "right of entry" will prove unworkable after all! But the pity of it, that these shifts and stratagems should find place in a matter of such overwhelming importance to the nation as the wiser and better culture of its children.

SOCIAL IDEALS AND ECONOMIC DOCTRINES OF SOCIALISM.*

By THE REV. P. H. WICKSTEED, M.A.

I AM sometimes supposed to be a Socialist by my friends who are not Socialists, and I am generally not considered one by my friends who are. Perhaps the reason is to be found in the emphatic distinction which I draw in my own mind between the Social Ideals and the Economic Doctrines of Socialism. Not, indeed, that I suppose socialists to profess a rounded and closed body of economic doctrine, but that, for the most part, militant socialists appear to me to assume that they are in possession of certain definite principles and truths, sufficiently advanced to be capable of immediate application; and to think that if those truths were generally recognised, we could effect a more or less complete industrial revolution, by which society should, here and now, be ordered on other principles, and for other purposes, than those which make it hang together at present. Very often if you ask a socialist how he would deal with such and such a question, he will answer, "It is no use talking about special points of that kind. The whole system must be altered," with the implication that he has ready an alternative "whole system" which could be substituted for the one now in action.

Now I draw a clear distinction between the social ideals, that is to say, the general conception of the objects with which society should be re-organised, and the more or less complete systems of economic doctrine which profess to indicate how this re-organisation is to be effected. I know that there are a great many persons who oppose various proposals, such as the nationalisation of the land, or the nationalisation of the instruments of production generally, ostensibly from the point of view of impartial intellectual criticism, on the ground that they would not work, but really from an instinct of self and class preservation, because they are afraid they might work. Such persons sometimes profess, and perhaps persuade themselves that they feel, sympathy with the ultimate objects that are contemplated, or perhaps frankly avow their detestation of them, but in any case are rendered critical towards the proposals of socialists because they really do not want them to succeed. It is therefore not altogether unnatural that ardent socialists

should be inclined to think that all who criticise their concrete proposals or impugn their economic doctrines are actuated by hostility towards their aims. But this is surely a mistake; and I wish to distinguish clearly between the social ideals of Socialism, which make their appeal to the heart, and to the aspirations of the social instinct, and the economic doctrines of Socialism, which make their appeal to calm intelligence and to experience. Social passion and enthusiasm ought not to induce a man to accept a scheme that is intellectually unsound. It ought rather to pledge him to the severest examination of that to which he wishes to commit the fate of humanity.

What, then, do I understand by the Social Ideals of Socialism? I am in the habit of formulating it myself as a belief that society ought to be organised in the interests of the unprivileged. I do not know whether that would exhaust the whole conception, or whether it is a particularly logical or happy definition, but it will serve my purpose for the present. It might seem a simpler way of putting it to say that the ideal of Socialism is to abolish all privilege; but I do not think that any scheme can abolish privilege. There are persons privileged by qualities of body and of mind that cannot be abolished, and ought not to be abolished. But you may say if you like that they ought to be utilised, and my own ideal would be that the individual who has these inalienable privileges should, as far as possible, be utilised for the advantage of the unprivileged. That is to say, the social significance of the man who has a great intellectual sweep consists in his power of being serviceable to the rank and file of humanity, so that they should have, through him, a larger intellectual outlook, and a larger intellectual life, than they would have without him. His social justification is not in the beautiful existence he leads as a single individual, but in the beautified existence of a great number of less privileged individuals. It may be that we should be wise to confer privileges upon certain individuals or conceivably even to establish privileged classes, that is to say, to secure persons or classes an exemption from the ordinary conditions of life. But if so, it should only be because such exemptions are found to be for the advantage, not of the privileged, but of the unprivileged. I knew a small society of mill hands, when I lived in Cheshire, who were all of them students of natural history. They were all working men, and each put by a small sum every week in order that, once a year, they might give one of their number a holiday. This privileged member had a fortnight, during which a sum equal to his wages was paid to his family, and his own expenses were paid also, in order that he might travel about, and botanise, or entomologise, or whatever it might be, and bring back his acquisitions and pour them into the common store. They did not take it in turn. There were some who could make better use of the time than others, and the man who went was always felt to be the best man. The same man might go repeatedly. These investigators were highly privileged, but they were privileged in the interests of the unprivileged. That

is to say, every one of the men who did not go, honestly felt that he got more by helping to send someone cleverer than himself every year to find things he could not find, than by saving up to give himself a holiday once in twelve years. Now that, roughly speaking, is a sort of working model of what I should mean by a society organised in the interests of the unprivileged.

One may note that as well as the privileged and the unprivileged, there are also the successful and the unsuccessful. I do not see how any ideal system of re-organised industry or life can eliminate the pleasure of success, or the suffering, disappointment, and tragic irony of failure; but conceivably we may relieve failure of its hardest and most cruel external consequences, while softening it by sympathy, and we may purge success from its grosser stimuli, while stripping it of its coarser rewards. So far as laying some charge upon the successful on behalf of the unsuccessful goes, we are all agreed. It is recognised in this country that the successful take upon themselves the charge of keeping together the body and soul of the unsuccessful. Whether they always accomplish it or not is another matter, but they recognise the duty in principle. And Socialism, therefore, while it would extend the conception to the point of transforming it, while it would aim at indefinitely handsomer provision for failures, would try to accompany it with a sense of moral comfort and support, rather than of moral reprobation, and to generally soften the terror and harm of failure. Yet in doing all this it would infuse a new spirit rather than introduce a new principle, and this new spirit is invading all the better thought and feeling of the age, whether socialistic or not. The distinctive thing to my mind, then, when I speak of the Social Ideals of Socialism, is not so much a treatment of failures as an organisation of life, and especially of industry, in the interest of the unprivileged. That society should be so organised, as fast as we can see our way to doing it, when we compare it with the suggestions sometimes put forth amid rapturous applause, may seem quite a modest demand. But it is a way of looking at life, the full meaning of which we perhaps hardly realise. Those of us who are most ardent not only in our professions but in our actual devotion to this ideal, are most of us taking extreme care to shelter those for whom we are most closely responsible, and in whom we are most closely interested, from taking their rough and tumble chances of success or failure in life. That is to say, we are attempting to put them in a privileged position, to protect them, to give them exceptional opportunities, and to make it more likely that they will get a firm and successful foot-hold in life than would fall to them strictly on their own merits in a fair field with no favour. So strong are these impulses that we should surely despair of ever organising a society, even approximately, in the interests of the unprivileged if it were not that we are always more disinterested collectively than we are individually. That is to say, we are almost all of us willing to accept or even to welcome a state of things which will deprive

* An address given in the High Pavement Schools, Nottingham, on Wednesday, Nov. 11, at a meeting under the auspices of the National Conference Union for Social Service.

us of certain opportunities, but as long as we have them we are not willing to exercise them in an entirely public-spirited manner, without any partiality towards those we love. That, I take it, is the case with the great majority of those of us whose social sympathies are a little ahead of the social facts. We are willing or even anxious to provide, let us say, the state machinery by which a hundred rivals of our children shall be raised up; we are willing ourselves to pay something in order to give the poorest boy in the street, who has better abilities than our own sons, a chance of competing with them fairly at the University and in the professions. We will go as far as that, but we are not prepared to look out for the brightest and most intelligent boy we can find, and push him forward, with a sole eye to making his services available for the community irrespective of whether he is our son or anyone else's. That is to say, we are prepared to undermine our position of privilege, but we are not prepared to abandon it as long as it stands. Unquestionably the present trend of things is in the direction of undermining privilege and organising society in the interests of the unprivileged; and those who are consciously joining in this movement and would make it go as far and as swiftly as it can without defeating its own purpose are in active sympathy with what I mean by the Social Ideals of Socialism.

Many of us who conduct our lives individually on far other principles are prepared, not only to shout for, but actually to further, in our collective capacity, a re-organisation of society upon these lines. There is always a danger of a sentimental detachment of our sentiments from our actions. We most of us like to feel sympathy, and to get the emotional pleasure of sympathy, with things that we are not prepared to square our lives to. It is a sentimental and unwholesome condition. Sentiment ought to be harnessed to conduct, and should be made to feel the weight and responsibility of that attachment. But I believe that, though we shout for things that seem to be in glaring contradiction to our conduct, though we deliver socialistic harangues, and speak indignantly of the uneven distribution of wealth, and yet congratulate ourselves and receive our friends' congratulations when our salary—already in excess of the average income—is raised, all this shouting and enthusiasm is not hypocrisy. We are prepared to back our opinions. We are prepared to make sacrifices (if we can secure general co-operation and so make them effective) in order to undermine the position of privilege which we meanwhile exploit. That is to say, collectively we are prepared to take, and as occasion offers do take, a more socialistic line of conduct than we are prepared to take individually. I take it, then, that what I call the Ideal of Socialism, the organising of society in the interests of the unprivileged, is a movement which secures not only much emotional sympathy, but much practical sympathy also. I am almost inclined to go further and say that I believe that step by step, as we move, the practical limit is not so much the lack of moral sympathy, or the resisting power of the privileged classes and their unwillingness

to curtail their privileges, or have them curtailed, as the lack of a distinct and clear perception and conviction of exactly what to do.

II.

And now about the economic doctrines of Socialism. Broadly speaking, it appears to me that socialists intellectually make a great, but an exceedingly natural, mistake. The woeful failures of our present organisation of industry and of life from a human point of view are so terrible, that the feeling heart is sorely tempted to think, as socialists often say, that the whole of our industrial system is "a ghastly failure." I do not myself believe that we shall ever get any wise and strong direction of public opinion and public action until we have learned to recognise the amazing success of our present system. Because till we know where, how, and to what an almost unrealisable extent our present organisation has succeeded, we shall think that we can afford to cast away and neglect the very forces that have already solved nine-tenths (the fraction is a mode of speech, not an estimate!) of the problem. Concentrating our mind on the fact that it has failed to solve the last tenth, we say the thing is "a ghastly failure," and must be swept away. My contention is that the socialist is tempted to build his proposed ideal system without an adequate analysis of the existing real system, and therefore without an adequate conception of what the existing forces do, and therefore again without realising the meaning of the task of beginning *de novo*, and, as he says, "changing the whole system." Are we to abolish "competition," the main force that at present urges men to give more and claim less in return than their neighbours do? Or are we to take our aim at the fraud which enables men to avoid competition in doing this and substitute competition in seeming to do it? And how far does each actually extend? And how much unwillingness to serve and desire to be served conceals itself under denunciations of "competition"! The present system lays on every man the necessity, under penalties, of finding out somebody else to serve. If he does not, he cannot get his own purposes accomplished. We cannot afford to abolish this main working force of the existing scheme of things unless we have adequately realised the full scope of the task of reconstruction which this abolition would involve. These, of course, are mere generalities, and I am perfectly aware that nothing could redeem them from the vague and unfeeling nature of generalities except instituting here and now that very analysis of the existing state of things which I say is too much overlooked. And that would mean the issuing of a treatise on Political Economy as it ought to be. No reference is possible here to any existing body of established doctrine, because my plea is just for an overhauling of the current presentations of the existing system, the imperfection of which, I think, is largely responsible for the general failure of socialists to grasp the full meaning of the present state of things. The difficulty of my position, at the moment, is that I must perpetually assume and refer to a body of doctrine which is not established

and which I cannot here expound. Hence the earnestness of my plea for more patient study of the existing order before it is condemned as waste.

What, then, broadly is "the present system"? The present system has colossal defects, but, ideally and essentially, it is a spontaneous relating of activities to each other, on the principle that my purposes and my faculties are almost sure to fit each other imperfectly. The things that I desire to have or to have done are probably only to a very small degree the things that I myself can make or can do. The things that I can make are not the things that I want to have; and the things that I can do are not the things that I want to have done; but the things that I can make are the things that someone else wants to have, and the things that I can do are the things that someone else wants done. The present system is a spontaneous organisation to enable me to transform the things that I can make and that someone else wants, into the things that someone else can make and that I want, and to transform the things that I can make and someone else wants done, into the things that someone else can do and what I want done. It is not a case of altruism or egoism. My purposes may be that of a saint or an apostle, but I cannot fulfil them directly. I need the co-operation of others who do not care for them. There is no kind of harmony in many cases, there is very imperfect harmony in any case, between the things that I can make and do and the things that I want to have and to have done; yet by pouring in at one point of the social and industrial machine the things which I have, which I can do, and which I can make, I can draw out from some other part of it, by a connection which I have never analysed and cannot follow, and that makes my head swim when I try to begin to do so, from the hands of people who have never heard of me or of those for whom I care, the precise things that I want to have, or to be done, in quantities regulated and determined by what I have put in. What a miraculous engine this existing system is, in the alchemy by which it transforms, say, my power of knocking nails into a boot into the converting of a negro to Christianity; or my power of organising a number of operatives and taking advantage of rapid turns of the market, into influencing the political views of a number of people I am capable of addressing, or making a number of other people familiar with the plays of Shakespeare, much, I believe, to their advantage, though, to my regret, I never read them myself! This alchemy not only performs these feats, but solidly feeds, clothes and shelters, say, nine-tenths of the inhabitants of London, by agencies which neither they, nor anyone else, have traced out. No one has schemed it. No creature ever planned for the supply of the wants of London day by day. It accomplishes itself spontaneously.

Very well, then, my point is that the present system performs miracles, but does not perform miracles enough, and does not perform them satisfactorily. Let us see how we can supplement it, how we can cultivate it, and how we can enlighten it. I think that, when we get a

fundamental conception of how it does it itself, we shall not want to undertake the gigantic task of doing it all afresh by deliberate planning and scheming. At present every man has to find for himself, under penalties, the equation between the thing that he does and makes, and the things that he wants to have and to be done. The conditions are often hard, but there is a prodigious driving force which we must not waste. This driving force is not necessarily selfishness. Whatever it is that I want done, selfish or unselfish, I must get the thing that I can do into relation with someone who wants it done, in order that I may get the thing that I want. I do not have to be moved, therefore, but I move myself to a place in which I shall be related to others. When we set about changing the "whole system," it will not be well to change this.

Now let us take the case of capital. Let me try to show what I mean by saying that this thing is not an enemy to be eliminated, but something to be utilised, guided, supplemented. No thoughtful socialist will deny this. He will distinguish between capital and capitalism, and will insist on the industrial necessity of the former; just as he will distinguish between land and landlordism, and will treat the former as the primal resource of the community; yet we often hear socialists talk about capital, and the accumulation of capital, as though in its present hands it were an actual instrument of oppression. Surely the first thing to realise is that, although, if you could have capital without the capitalist, that is to say, if you could have capital for nothing, it would be an excellent thing (just as it would be if you could have food for nothing, or could have anything else without paying for it), yet capital, even plus the capitalist, is a relief and not an oppression as far as it goes. What we want is capital as cheap as we can get it—if possible for nothing. But it is good to have it at the price we pay rather than not at all. Every socialist really knows this; but he often talks as if there would be a great gain in not letting a man offer us capital, plus himself and his conditions. I would rather say, let the State, if it can wisely do so, compel the whole community to save up and be its own capitalist, and secure all the privileges and powers of capital, whatever they may be, to itself. Let it raise capital by taxation, and maintain it by holding back a proper proportion of the yield or dividend; that is to say, by refusing to allow the community to share out and consume the whole product. Good. But do not let the State prohibit any person or persons who may be willing to do so, from saving out of such privileges as are allowed to them, and offering their accumulations on easier terms than the community would make for itself. For example, it may be that the community will not forego its dividends unless they will yield five per cent. revenue; but there may be individuals whose constitution and whose relative conception of the value of future and present satisfactions is such that they are willing to save for a return of three per cent. The community, then, may get its saving, or some of it, done for it on terms on which it would not think it worth while to do it itself. There will be

pure gain in allowing and encouraging this. I can perhaps hardly expect that my drift should be more than dimly apprehensible, and still less that my argument should be convincing, but it will, perhaps, illustrate the point that I am driving at, namely, that while I would have the community constantly vigilant for means of doing better for itself, by deliberate planning, than the spontaneous adjustments of individual needs do for it, I would never have it prohibit these spontaneous adjustments from doing better for it than it can deliberately do for itself, under the idea that they are inherently evil and oppressive.

I would place no limits upon the initiative of the State in experimenting. Of course, experiment is dangerous, and it may become very expensive. We must watch the expense, and we shall soon be pulled up if we find that we are recklessly wasting our resources. But, while I would place no theoretical limit on experiments to be made by the State, I should wish absolutely to eliminate from schemes of State organisation all jealousy of the spontaneous adjustment of wants and faculties amongst individuals. My time has expired, and I cannot hope that the illustrations I have attempted to give of the latter part of my thesis will be found very convincing, or even enlightening, but I may hope, I think, to have made my central point clear: that any enlightened discussion of revolutionary principles, or an enlightened guidance of deliberate collective action, must be primarily based on an exact and full comprehension and analysis of the exact way in which the existing system works and accomplishes its marvellous, though woefully defective, results; and that this analysis is a matter requiring severe, sustained, dispassionate thought, and may be a matter of fair difference of opinion between men who are entirely at one in their social aspirations and in the objects they pursue. There is at least a danger of the enthusiastic revolutionary's overlooking what the present system does, and therefore weighting himself with a heavy burden which he need not bear; and, further, of his unduly simplifying the problem and laying up bitter disappointment for himself, by taking for granted that if he can hit upon some completely new system that gives some promise of doing that portion of the social work which the present system does not do, it can be trusted also to accomplish that immense portion that the present does.

Finally, I would express my deep sympathy with Mr. Wallace in his statement that at the bottom of the whole lies the moral problem; because the absolutely ultimate question is, What is it that the people want? The whole machinery and organisation of industry, whether in an individualistic or a socialistic state, can only be the machinery for providing people as abundantly as possible with the things that they want. If the things they want are wrong or ignoble, then the better the organisation for fulfilling them, the worse for them. If you think civilisation an evil, the only remedy is to make the civilised man, who has greater power than the savage, also cherish nobler desires, and this is a moral and religious task.

MANCHESTER WOMEN'S LEAGUE.

By invitation of the Committee of the Manchester Postal Mission, a well-attended meeting of women members of the various churches in and near Manchester, was held at the Memorial Hall, on Thursday, November 19, to hear Miss H. Brooke Herford explain the objects for which the British League of Unitarian women was organised. The proceedings were preceded by tea, kindly provided by Lady Talbot, who presided at the meeting which followed at 4 p.m. She prefaced her remarks by an expression of deep regret that ill-health prevented Mrs. Rawson, President of the Postal Mission, from taking the chair.

Mrs. NOEL JOHNSON (Hon. Sec., Postal Mission) read a list of the churches to the women members of which invitations had been sent. In each case the wife of the minister, or secretary, of the church, had been communicated with first, and asked to send a list of those likely to be interested in the League. Replies had not been received from all, but 130 ladies were present.

Miss HELEN BROOKE HERFORD described the origin of the Women's Central League in London, which was the direct outcome of the enthusiasm aroused in ministers and laymen who attended the Women's Alliance meetings at the Conference in Boston two years ago, and who urged the women to begin something of the kind in London. She explained the organisation and rules of membership, and emphasised the value of the objects of the League, which were stated briefly as follows:—(1) To quicken the religious life of our churches, and to bring our women into closer co-operation and fellowship. (2) To promote the formation of branch or local organisations. (3) To suggest ways and means of providing for the needs, and extending the influence of our churches."

Miss Herford maintained that these objects, dealt with in full, offered great scope to women, who, for the most part, gave attention to detail. The future of our churches depends upon the young people of to-day, who need more knowledge of their responsibilities, and the Faith for which they stand. Women can be missionaries to the young in their homes and churches, and so help to cement the bond which should bind them to the Church and Faith of their childhood. Many women are tongue-tied and afraid of trying to influence others. Large churches are apt to become self-centred. By co-operation, help and encouragement can be given to smaller churches, which in turn can unite in helpful suggestion to others. Miss Herford concluded by instancing the huge success of the American Women's Alliance which now numbers 16,000 members, and expressed her readiness to answer any questions.

Mrs. NANSON and Mrs. ANDERTON put one or two questions, to which Miss Herford gave replies, and, after a few words from Mrs. JOHN DENDY, the following resolution was moved by Lady TALBOT: "That this meeting believes that the League will promote closer fellowship and co-operation among our women-workers; quicken their religious life, and render their work more effective; and urges the women of our churches in the Manchester District to form

local branches, making use of their existing women's societies for this purpose whenever it is possible to do so." Before putting this to the meeting, Lady Talbot said, "Many of us feel that we need some such bond of union as the League promises to become. Our small bands of workers are good and faithful, but too disconnected to give cheer and sympathy to each other, and though we all enjoy meeting when a common object, such as working for a sale of work or a bazaar, draws us together, when it is over we drift apart again. The magnetism of many minds working for similar ends, grows in force and effect, and interchange of experience in our small household of faith should, and I think would be invaluable to us all. I see many objects which might be strengthened and enlarged in our congregational life if that grand key-note, 'the deepening of our religious life,' sounds through all the small details of daily work and duty."

Mrs. W. E. GEORGE (Chorlton), who seconded the resolution, heartily welcomed the suggestion of a Women's League in Manchester, which had for one of its aims the quickening of the religious life of the women of our churches. To so many, religion meant little more than attending a service once or twice on Sunday, and a sewing meeting once a week. Our great weakness lies in our ignorance of each other as congregations. A league is sure to broaden our views, and bind us into a whole; and our outlook on life will be wider and better if we can feel that the work we try to do is done for the good of all, to be shared by all, and not alone for our own little circle. As an illustration, Mrs. George spoke of the methods of help pursued by the Wesleyan women in working for each church in the circuit irrespective of membership.

Miss WOOLLEY supported the resolution, which was then put to the meeting, and carried without a dissentient. Many ladies refrained from voting.

Mrs. NOEL JOHNSON proposed:—That this meeting suggests the formation of a Central League for the Manchester District to meet, say, four times a year for friendly conference with representatives of the branch leagues, to receive their reports, and pass them on to the Central League in London." This was seconded by Mrs. Marsden and carried. Lady Talbot was elected director until Whitsuntide. Interesting speeches were made by two American ladies who were on a visit to England.

Mrs. HUDSON, of Boston, noted with pleasure that the inspiration to "go and do likewise" had been got from their women's meetings at the conference. She urged the importance of the name *Unitarian*, and regretted that so many English societies have not kept to it, as its omission caused misunderstanding. She would be happy to take home the story of this meeting as one more instance of "hands across the Sea."

Mrs. RUGAN, of New Orleans, spoke of several branches of their various organisations, and of their Post Office Mission as being one of the most interesting to work in connection with.

The proceedings terminated with votes of thanks to Miss Herford for her interesting address, and to Lady Talbot for presiding, which were carried with acclamation.

PROVINCIAL LETTER.

YORKSHIRE.

For the encouragement of those who hesitate to make a bold venture in the way of presenting our Message to the people lest feeble results should expose the weakness of the local church, it may be worth while to relate a recent experience at Dewsbury.

The population of Dewsbury, including the surrounding districts, is about 50,000. To meet the religious needs of these people there are churches of almost every denomination, and the Anglican, Congregational, and Wesleyan churches are exceptionally strong. The Liberal Faith is represented by Unity Church. The "New Theology" has made little or no impression on the town.

Unity Church is "set on a hill," and "cannot be hid." As an ecclesiastical edifice it is imposing, and the interior arrangements are attractive and suggestive of its purpose. Special attention has always been given to the musical accompaniments of worship. But it has failed to attract within its walls worshippers in considerable numbers, even in its best days. Its ministry has included men of no mean powers and devotedness, but the congregation has always had a struggle for existence. It has had to meet a crisis on more than one occasion. For two periods during its brief history the church has been closed. The average attendance at morning service is, at present, about 25, and at evening service about 50.

When the district minister took up residence in the neighbourhood and assumed charge of Unity Church, one of his first acts was to endeavour to bring the church and our cause more prominently before public notice, and with that in view he announced boldly, by advertisement on the walls and in the newspapers, that he would discourse, on successive Sunday evenings, on important "Questions of the Day." The result was most disappointing. During the whole course not more than six strangers were attracted. The public seemed to have not the slightest interest in Unity Church, the new minister, or his subjects.

Six months pass by, and then the secretary of the church receives a circular from the secretary of the British and Foreign Unitarian Association, suggesting a special effort during the autumn and winter, and offering financial assistance towards the cost of printing. What could be done? The committee had to face the fact that the most recent effort to attract inquirers to the church had entirely failed. Week-night theological lectures were suggested. The suggestion was not entertained, as previous experiments had never succeeded in drawing those whom they wished to reach. The only practicable thing was, it appeared, to engage some public hall and hold services there on Sunday evenings at an hour after all the churches had closed. That was the conclusion at which the committee arrived. A congregational meeting endorsed the committee's recommendation that the large hall of the Town Hall be engaged on Sunday evenings, November 1, 8, 15, and 22, at eight o'clock, for a series of services. Then came the

question as to who should conduct the services. The district minister suggested that, as the undertaking was an important one, it would be advisable to secure the assistance of some of our most eminent preachers; but the meeting was unanimous in its decision that the work would best be done by the district minister himself. Plans as to advertising, &c., were carefully considered. A house-to-house distribution of invitations was organised. Members of the congregation and the Adult Class, with commendable zeal, engaged in their appointed duties.

To the dismay of many, when the announcements had been duly made, it was discovered that the leading Congregational Church had engaged the "Hippodrome" for special services at the same hour. What would be the result? It was a big faith venture, and the faith has been abundantly justified. The addresses for the four evenings were on "A Rational View of the Bible," "The Modern Conception of God," "The Place of Jesus in the Life of To-day," and "Practical Christianity, a Solution of the Social Problem," and the audiences averaged, at the lowest computation, 450. Many have heard a message from the Unitarian standpoint for the first time, and have gone away deeply impressed. Many others, who have got out of touch with the churches, have listened sympathetically, and assented mentally, as they heard the principles of rational religion expounded. There has been an uplift for all who have participated. Even if none are won to closer fellowship with Unity Church, the special effort has been worth while. An attentive and appreciative hearing has been at last obtained. Misunderstanding of our position has been corrected, and misrepresentation has been dispelled.

I have been moved to relate this experience because I strongly feel that if such results can be obtained under conditions so unfavourable as those presented at Dewsbury, similar experiments might be tried with advantage in other places. The time has come when, as a body, we should fling aside our reticence and proclaim our Gospel with boldness.

The British and Foreign circular has likewise stirred other of our Yorkshire churches to renewed activity. Special services and lectures have been held at Attercliffe, Barnsley, Broadway Avenue, and Upperthorpe with satisfactory results, so far as Sunday services are concerned. The attendances at the week-night lectures have not been so satisfactory. It must be admitted, I think, that the interest of the people of our industrial communities in theological questions is not sufficiently keen to draw them from other pursuits on week-evenings in considerable numbers.

During the summer months services were again held at Harrogate. The few Unitarian residents known to us were constant in their attendance, and visitors from all parts of the country appreciated the opportunity of joining their kindred in the faith in the fellowship of worship.

My attention was recently called to a letter in *The Christian Pioneer*, edited by George Harris, dated October 16, 1837, and signed by Thomas Thrush, in which he says: "From the information I have received, about 300 Unitarians visit this

place annually; and many of those have not only expressed a wish to have a Unitarian Chapel built here, but, which is of more consequence, a readiness to contribute liberally towards the expense of its erection. Two gentlemen have generously offered to subscribe £50 each for this purpose." And he concludes: "It would, indeed, afford me a heartfelt gratification, in my declining years, to be instrumental in raising a temple here, however small, dedicated to the Worship of the Father, the Only True God, in Spirit and in Truth." The good man evidently went to his rest without enjoying the gratification for which he so ardently craved; and some of us now living have still a sincere desire to see such a Temple in the bigger Harrogate of to-day. If I had, at the present time, the £100 promised to the departed worthy, and £50 a year for its maintenance, together with the enthusiastic and loyal co-operation of Unitarians in Harrogate known to me, I could see a way to the equipment of such a Temple forthwith.

What I have written thus far indicates the line of effort in the endeavour to extend the influence of our cause in Yorkshire. We have also held steadily before us the purpose of intensifying the religious life and spirit in our churches. Under the auspices of the Yorkshire Union we have a scheme for drawing members of neighbouring congregations together in closer fellowship by group meetings for worship and conference. One such meeting has been held this autumn at Northgate End Chapel, Halifax, at which representatives were present from the Northgate End, Elland, and Huddersfield congregations. The Rev. Charles Hargrove delivered an inspiring and helpful sermon on "Real Unity," and an interesting conference followed on "Methods of Inter-communication between Congregations." The subject was suggested by that modest, good, and cultured man Mr. E. B. Stott, who devoted himself so admirably to his chosen work, and whose sudden death, the week following these proceedings, left a gap in the ranks of the workers at Halifax which cannot easily be filled. Similar meetings will be held at Bradford and Leeds at the earliest opportunity.

There have been several changes since last I wrote in the ministry of our churches. The pulpits at Scarboro' and Stannington are vacant. The Rev. Ottwell Binns has gone to Ainsworth. We wish him well. The Rev. J. Ruddle is at present without charge. It will not be long, we feel confident, before some church seeks to avail itself of the services of so worthy, sincere, and cultured a minister as Mr. Ruddle has proved himself by faithful work. The Rev. Andrew Chalmers will lay down his charge at Wakefield in January next, after a devoted ministry of twenty-eight years. Whoever succeeds him at Westgate Chapel will enter into a noble tradition.

The congregations at Halifax and Lydgate are to be congratulated on securing as their ministers the Revs. W. L. Schroeder and Lucking Tavener. These gentlemen have received a hearty welcome on their settlement. Their coming is a decided gain to Yorkshire. They have already set free springs of wonderful vitality in their

respective fields of labour. The Rev. G. A. Ferguson has succeeded the Rev. Alfred Amey at Pudsey. He will find a congregation charged with remarkable energy, which will demand strenuous work and effective leadership.

There is a hopeful tone pervading our congregational life generally in Yorkshire, which will make, I trust, for the advance of Truth, Liberty, and Religion.

Will you permit me, in conclusion, to say a word about our Guilds? The annual meeting did me the honour to appoint me President of the Union. The Council has, since, elected Rev. C. M. Wright to serve as secretary in my place. We are both profoundly convinced that to win the young folk connected with our churches to pledged allegiance to "God and the Good Life" is worth strenuous effort. We have had experience as to the value of the Guild movement to that end. We are willing, in co-operation with the Council, to do all we can to assist the formation of Guilds. We are glad to know that several new societies have been organised this autumn. We become aware, also, of the existence of others through reports in *THE INQUIRER* and *The Christian Life*. We desire all the Guilds and kindred societies in our churches to become affiliated with the National Union, and should welcome replies from ministers to circulars already issued. Inquiries as to conditions of membership, forms of service, subjects of study, &c., should now be addressed to Rev. C. M. Wright, Atkinson-road, Ashton-on-Mersey, Cheshire.

JOHN ELLIS.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bolton District Sunday-School Union.—The 22nd annual meeting was held at Unity Church, Bolton, on Saturday, Nov. 21. At the afternoon business meeting the President, Mr. Walter Simpson, took the chair, and in moving the adoption of the report and accounts remarked on the satisfactory nature of the year's work. The report was seconded by the Rev. J. J. Wright and adopted. The Rev. R. S. Redfern was appointed president, and Mr. E. Davies, jun., secretary. After tea, to which nearly 100 sat down, the Rev. R. S. Redfern took the chair, and having acknowledged the honour of his election as president, expressed regret at the departure of the Rev. H. E. Haycock from Bolton. Mr. W. Simpson, speaking of the work of the past year, referred to the great benefit of such a joint meeting as they had held with the Bury District S.S. Union, and urged the importance of organisation for the strengthening of their work. Mr. H. Thompson, President of the Bury Union followed, and the Rev. W. McMullan, representing the Manchester District Association, spoke of the Great Hucklow Holiday Home and the Blackpool Convalescent Homes connected with the Association. Mr. Joseph Entwistle, in moving a vote of thanks to the speakers, also urged the importance of organisation, and dwelt upon the true significance of freedom in our churches as freedom to obey the Highest. The vote was seconded by Mr. I. Barlow and carried. A programme of music and a microscope exhibit added to the pleasure of the evening. The meeting closed with prayer offered by the Rev. E. Morgan.

Bolton: Halliwell-road.—The church anniversary sermons were preached last Sunday afternoon and evening by the Rev. C. C. Coe, of Bournemouth. In the morning an address to scholars was given by Mr. A. Pilling. Collections realised the sum of £19 8s. 7d., which is an increase of nearly £7 upon last year.

Hale (Appointment).—The Rev. W. G. Price, of Stalybridge, has accepted an unanimous invitation to the pastorate of Hale Chapel, near Altrincham, and hopes to enter upon his ministry at the beginning of March.

Ipswich.—To celebrate the bi-centenary of the Friars-street Chapel in 1900, the building and adjoining premises were thoroughly restored and a new organ provided at a total cost of £1,700. Towards this amount the congregation and friends raised nearly £1,300. To help to clear off the remaining debt of £400, the ladies organised a bazaar and sale of work, which took place in the schoolroom on Thursday and Friday, November 18 and 19. The opening ceremony was performed on the first day by Mrs. Mottram, President of the Eastern Union, Mrs. Manning Prentice in the chair; on the second day by Mr. John Harrison, President of the British and Foreign Unitarian Association, Mrs. T. B. Broadrick presiding. The sale was well attended, among the visitors being the Rev. J. T. Hosken, the leading Congregationalist minister. The proceeds amounted to £34.

London District Unitarian Society (Hounslow).—New ground was broken here in the summer when the Unitarian Van paid two visits, and Revs. R. P. Farley and J. Arthur Pearson were missionaries. In consequence of the interest aroused a series of six services has been arranged, and the first was held on Sunday, the 22nd inst. Mr. Pearson preached to a congregation of thirty on "What is Religion? Is it valid to-day?" An open conference followed, at which several inquiries as to points of Unitarian belief were put and answered. The room secured is not a large one, but the best available for the purpose. It is a committee room in the Council House, Treaty-street.

London Sunday-school Society.—A very successful social gathering of the teachers and elder scholars of the London schools was held at Essex Hall on Saturday, November 21. The attendance, which numbered over 400, was the largest seen at one of these annual meetings for many years past, and the proceedings throughout were characterised by heartiness and enthusiasm, due in a large measure to the genial influence of the President, the Rev. Henry Rawlings, who quite won the hearts of those present by the kindly welcome which he extended to the Society's guests. A very interesting programme of instrumental and vocal music, with recitations and a short sketch, had been arranged by Mr. J. H. S. Cooper, on behalf of the committee, and was much appreciated by the large audience. At the close of the programme the President, on behalf of the Laymen's Club, presented to the George's-row Cricket Club the shield offered by the club for competition among the London schools, and Mr. Gimson, on behalf of the London Unitarian Cricket League, appealed for more clubs for the League. The hymns with which the proceedings opened and terminated were heartily sung by all present, and the evening closed with the benediction pronounced by the President.

Mansfield.—The visit of the President of the National Conference to the Old Meeting House on Wednesday, November 18, marked the completion of the alterations which have been in progress for eighteen months. The school and adjacent rooms have been adapted for the increased social work caused by the formation of an Institute; cloak-rooms and a kitchen have been added, and the rooms redecorated, and electric light installed. The old Parsonage at the entrance is now used for class and club rooms. The chapel has also been beautifully decorated, the old vestry converted into a vestibule, and an organ chamber erected adjoining the chancel, and a minister's vestry placed where the organ originally stood. A new organ has been purchased with hydraulic blowing, and the new land acquired a few years since has been laid out, grassed, and planted. The whole of these improvements were planned by the late Mr. R. F. Vallance, F.R.I.B.A., and executed by the late Mr. Chas. Vallance. The cost, together with the purchase of a strip of land fronting the Parsonage, will be about £2,000, and toward this amount about £900 has been raised by the congregation. During the alterations special services were held in the Town Hall, and in the summer some open-air services were conducted in the Market Place by the Minister (Rev. F. H. Vaughan), Rev. A. Hall, and Mr. Harrop White. Every effort is

being made to develop the devotional character of the services. A revised edition of the Service Book, introduced by the former minister, the Rev. E. I. Frupp, was used at the opening services and a boys' surplised choir has been formed. The Sunday-school has been partly reorganised. A separate infants' department, where a modified Archibald system is used, is under the charge of Mrs. E. H. Birks. The main school is still under the care of Messrs. Harrop White and J. Birks, but the scholars stop at the age of 16 now, and those over that age may elect to join the Institute. This Institute meets a quarter of an hour later than the school in a separate building. The young people themselves help to manage the society. Clubs and meetings are held during the week, and a religious service on Sunday afternoon. This effort has been a great success, and the average attendance on Sundays is 54. A goodly number attend the evening service. Seven weeks ago the minister started a confirmation or dedication class to prepare for religious membership in the Church. As a result of this instruction 27 were received into the church fellowship on the night of Mr. Wood's visit. The simple ceremony of welcome was very impressive, and will help to deepen the religious life of the congregation.

Newport, I.W.—At the annual meeting of the Guild of Help, held on Tuesday, Nov. 17, in the Borough Hall, the Mayor presiding, grateful recognition of the services rendered by the Rev. H. M. Livens and Mrs. Livens in connection with the Guild was made, and much regret was expressed at their leaving Newport. The following is a passage from the report, read by the secretary, following a reference to the losses through death. "We also lose one of our most valued supporters by the departure from Newport of the Rev. H. M. Livens. Mr. Livens took a leading part in the formation of the Guild in Newport, and in consequence of his special knowledge of the subject was co-opted to the committee, who have greatly benefited by his advice and assistance. Further, both Mr. and Mrs. Livens were helpers in district No. 2, which is very much understaffed, and from which they will be sorely missed. For all that they have done for the Guild we would heartily thank them." Later in the proceedings the Mayor made a presentation of books to Mr. Livens, together with an address, which he read, on behalf of a number of friends. Mr. Livens, he said, had, at all times, been ready to place his knowledge and experience at the disposal of others, privately as well as publicly, and always with a courtesy and patience which had won for him their warm personal regard. By his departure they felt that the town was losing one of its most valuable citizens, and his friends would be the poorer. It was a very great advantage to them, at the time the Guild was formed, to have a gentleman of such experience, and they owed it to him, to a very great extent, that the Guild had been so successful. Those to whom Mr. Livens went would be the gainers, and they in Newport would be the losers by his departure. The Rev. H. M. Livens, in acknowledgment, said the presentation had taken him absolutely by surprise. He was loth to leave Newport without seeing his fellow workers in a good and very noble work once more. Any expression of gratitude to or kind appreciation of himself was the last thing he could have thought of, and he failed to see why they had picked him out for this more than generous expression of their goodwill. He believed there was nothing so inspiring as trying to help other people. Two, if not three, other Guilds had been started, partly through the inauguration of the Guild in that town. Mr. Livens claimed that they were beginning to see that poverty is not irremovable, and he hoped they would establish an educational branch of the Guild to discuss matters in the minds of the thinking public. He wished them increasing joy in their service.

Newport, Mon.—On Thursday, November 19, the Rev. George Critchley, of London, lectured to a large audience on "The Moral Failure of Orthodox Christianity." The lecturer urged that in the moral results of a religion lay the final test of its value. The great Church systems, he said, had failed to elevate and enrich the inner life of the individual, and especially to touch the sins and miseries of the world with any appreciable power. It was not with the teaching of Jesus that his differences

lay, but with the systems which had overlaid and buried the simplicity of that teaching. History was quoted to demonstrate how ecclesiasticism had always been the inveterate foe of independent inquiry and progress. The lecturer concluded with an eloquent appeal for a free and reasonable faith as an instrument for the moral uplifting of humanity. At the close, questions were invited and answered by Mr. Critchley.

North-East Lancashire Sunday School Union.—The annual meeting was held at Burnley (Trafalgar-street) on Saturday, Nov. 21, and was well attended by representatives and friends from the ten schools in the Union. In the afternoon the President, Mr. James Shepherd, of Rawtenstall, held a reception, after which the Burnley friends, under the direction of Miss Mackie, who also acted as accompanist, rendered a most entertaining programme of music. Tea was served at 4.30, and after tea the usual business meeting took place. This was happily concluded with a series of delightful addresses from the President and the visitors. The Committee's report noted that four Conferences had been held during the year, and that "a special feature, calling for remark, was the number of young men and women in the schools, giving promise for the work of the future." The President, in his address, bid his fellow workers "look on the bright side of things," and aim at maintaining a high standard of punctuality and devoted interest in their scholars, co-operating to make their schools beautiful and the work of the church effectual. The Rev. H. McLachlan brought greetings from the Yorkshire Union, and congratulated all those concerned on the success of the annual musical festival which was held at Colne on April 5. He then gave an interesting account of the library and examinations system in vogue in the Yorkshire Union, and pointedly illustrated the special work of enlightened Bible teaching, which required attention in view of prevailing misinterpretation. The Rev. J. W. Bishop brought similar greeting from the Manchester Association, and aroused much interest by his references to the Holiday and Convalescent Homes which are being worked by the Association at Great Hucklow and Blackpool. An unexpected pleasure was afforded to the assembled friends and representatives by the presence of the Rev. J. E. Manning, of the H.M.C., who, at the invitation of the President, kindly delivered a concluding address. In this he gave it as his experience that an active school generally meant a congregation very much alive, and pointed out that through the progress of State education the Sunday-schools were now able to enter upon their legitimate function of religious and moral teaching. The usual votes of thanks and the singing of a hymn brought a very happy and inspiring meeting to a close.

North Lancashire and Westmorland Unitarian Association.—The first of a series of special lectures, under the auspices of this Association, was delivered in Kirkham on Thursday evening, Nov. 19, by the Rev. Charles Travers, of Preston, his subject being "Was Jesus God?" The chair was taken by the Rev. R. J. Hall, of Ansdell. A strong contingent of the Preston choir came over, so that the singing was a complete success. The attendance numbered 58, the interest in the lecture was genuine, the questions serious and reverent, so that there is good hope for the success of this new venture. Rev. W. T. Bushrod, of Chorley, is to give the next lecture on "Salvation Here and Hereafter."

Sheffield: Upper Chapel.—A meeting of ladies of the congregation was held on Friday, 20th inst., in the vestry to consider the advisability of forming a branch of the British League of Unitarian Women. Over 50 ladies were present to hear an address from Miss Helen Brooke Herford explaining the objects of the League. Mrs. Street presided, and tea was provided by the kindness of Mrs. Kirke. The following resolution was proposed by Mrs. W. Laycock, seconded by Miss Matthews, and carried unanimously: "That this meeting believes that the League will promote closer fellowship and co-operation among our women workers, quickening their religious life and rendering their work more effective, and hereby forms itself into a branch of the League, affiliating itself with the central organisation." A preliminary committee to prepare a scheme of operations to be submitted to a

further meeting was approved, on the motion of Mrs. Snaith, seconded by Mrs. B. Greaves. A cordial vote of thanks to Miss Herford and Mrs. Kirke was moved by Miss Cook, seconded by Mrs. Jas. Wilson, and heartily accorded.

Stalybridge (Resignation).—The Rev. W. G. Price, having accepted an invitation to Hale, has resigned the pulpit of the Unitarian Church, which he has held for the past four years. The resignation is to take effect at the end of February. We are asked to note a change in the Secretary's address: Mr. E. Storrs, 88, Albion-crescent Stalybridge.

Wakefield.—The annual school sermons at Westgate Chapel were preached last Sunday, in the morning by the Rev. Andrew Chalmers, and in the evening by the Rev. J. Collins Odgers, of Liverpool. On Monday evening the annual congregational soirée was held in accordance with immemorial custom. After tea a numerous company assembled in the girls' schoolroom, and Mr. Chalmers, as usual, took the chair. In his opening remarks he said the proceedings would begin with the entirely fresh feature of an exhibition illustrative of their congregational history. Only a few days before the old Bible had been discovered which had been brought into use in 1744, when the earlier chapel was still their religious home. This had been purchased in Edinburgh, where it was printed, and the written inscription on it made its identity undeniable. Like the Ark of the Covenant that was brought in solemn state to its resting place on Mount Zion, this venerable volume had been carried from the earlier building along with the fine old pulpit, and had done duty in the present edifice for quite a hundred years. Then it had vanished for a generation, and had been discovered and secured by Mr. Chalmers, to his great satisfaction and delight. Various other relics were also displayed, including the three hymn-books used during successive periods of their history. During the evening a vote of thanks was passed to Mr. Odgers for his presence and assistance, and for his able and painstaking help as a trustee of the chapel. To this he responded in an eloquent and impressive address, in which he emphasised especially the need for loyalty and concord during the forthcoming trying time, when a successor to Mr. Chalmers would have to be chosen. Mr. Clayton, of Leeds, another trustee, in a racy but earnest speech, gave weighty advice to the congregation and the teachers, and Mr. T. M. Chalmers pleaded for the sympathy and interest of the parents in regard to Sunday-school attendance and work. The proceedings were varied by a selection of music and recitations, all being kept up to a high standard. Only one circumstance tended to cast a touch of sadness over those present. This was the remembrance that it would be the last annual soirée over which their highly esteemed minister would preside.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, November 29.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DARLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.

Highgate-hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 7, Mr. JAMES ROWLANDS, M.P.

Hounslow, Committee Room No. 2, Council House, Treaty-road, 7, Rev. R. P. FARLEY, B.A.

Ilford, Assembly Room, Broadway, 7, Mr. A. E. CARLIER.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.

Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11, Rev. JESSE HIPPERSON; 6.30, Rev. D. DELTA EVANS.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. V. D. DAVIS, B.A.

Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; and 7, Mr. EDWARD CAPLETON.

Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.

Stratford Unitarian Church, 11, P.S.M., Rev. J. ARTHUR PEARSON; 6.30, Mr. S. P. PENWARDEN.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wimbledon, Smaller Worples Hall, 11 and 7, Rev. W. E. WILLIAMS.

Wood Green, Unity Church, 11, Rev. Dr. MUMERY; 7, Rev. J. ARTHUR PEARSON.

Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.

BEDFIELD, 2.30 and 6.30.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CAMBRIDGE, The Assembly Hall, Downing-street, 11.30, Rev. GEORGE CRITCHLEY, B.A.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12.

FRAMLINGHAM, 11 and (first Sunday in month only) 6.30.

GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. E. A. VOYSEY, M.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-Park, 11, Rev. MATTHEW WATKINS; 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.

NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.

NEWPORT, Isle of Wight, 11 and 6.30.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. Dr. THACKRAY.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.

TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11, Mr. LEONARD MATHESON. "The Divine Dominion."

WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM-FORTH.

DEATHS.

HICKS.—On November 25, at 9, Cranmer-road, Cambridge, Lucy Katharine, wife of Prof. G. Dawes Hicks, of University College, London, and daughter of the late W. H. Garrett, of Highbury, N.

JEVONS.—On November 21, at Burnham, Somerset, of heart failure, in her 82nd year, Mary Catharine, eldest daughter of the late Timothy Jevons, of Liverpool.

LUNN.—On November 25, at "Oaklands," Catherine-road, Bowdon, Elizabeth, wife of Joseph Lunn, late of Moscow, aged 62.

SMITH.—On November 17, at Highfield, Penwortham, Martha, the beloved wife of John Whittaker Smith, in her 64th year.

KILBURN UNITARIAN CHURCH, QUEX ROAD, N.W.

Opening of the New Church

(BROOKE HERFORD MEMORIAL)

Saturday Afternoon, December 5th, at 3.30.

Preacher:

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will be held in the Church at 6 p.m.

Chairman:

JOHN HARRISON, Esq., President of the British and Foreign Unitarian Association.
Speakers: PERCY PRESTON, Esq., President of the London District Unitarian Society; JAMES S. BEALE, Esq., President of the provincial Assembly; Miss H. BROOKE HERFORD; Rev. F. H. JONES, B.A.; WALTER BAILY, Esq., M.A., and others.

OPENING SERVICES.

Sunday, December 6th.

11 a.m.—Rev. J. E. ODGERS, M.A., D.D.
7 p.m.—Rev. CHARLES ROPER, B.A.

Sunday, December 13th.

11 a.m.—Rev. JOHN PAGE HOPPS.
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